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DOCTORAL THESIS

Conservation of Cultural Built Heritage: An Investigation of Stakeholder Perceptions in Australia and Tanzania

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Conservation of Cultural Built Heritage

An Investigation of Stakeholder Perceptions in Australia and Tanzania

Johari Hussein Nassor Amar

Submitted in total fulfilment of the requirements of the degree of Doctor of Philosophy

Faculty of Society & Design

Bond University

Gold Coast, Queensland

Australia

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Abstract

Cultural built heritage reflects people's identity in a continuum of space and time and, in today's complex societies, has become a landscape where different multicultural communities are tangibly negotiating significant historical narratives and meanings to enhance their surrounding built environment. To ensure that the cultural values attached to the authenticity and integrity of a built form are retained for future generations, approaches such as protection, preservation, rehabilitation and reconstruction are employed. These approaches are represented by a single concept, 'conservation'. The theory, policy and practice of the conservation of cultural built heritage have been practised for many centuries. For instance, in Australia as in Tanzania, the historical development of heritage conservation indicates a shift from traditional custodianship during the pre-historic time to Western-style management during colonial times and, more recently, to sustainable conservation. In both Australia and Tanzania, the heritage conservation process is constantly being transformed with the aim of developing appropriate decision-making systems for retaining significant buildings, monuments and sites within a dynamic cultural landscape.

Despite the importance of the conservation of cultural built heritage, this thesis has identified that the management of cultural built heritage remains problematic, even with the existence of legislative frameworks, guidelines, charters and policies for conservation at the local, national and international levels. To some, the problem is related to the conservation of cultural built heritage being instrumental in the changing narratives and memories that form significant values. For others, the problem is related to the nature of the conservation processes in respect of the authenticity and integrity of cultural built heritage in dynamic communities. These problems exist partly because the conservation of cultural built heritage is interdisciplinary; that is, the heritage industry comprises three stakeholder groups: the public sector (policymakers and decision-makers); the private sector (e.g. owners, developers and investors), who are also decision-makers; and the general community (e.g. professional organisations, volunteers, academic institutions, non-governmental organisations and the media). To varying degrees, the three groups of stakeholders share a common understanding of heritage conservation but have diverse perceptions, interests and expectations which influence the decisions they make concerning their involvement with the management of cultural built heritage. This indicates that there is a reasonably fragmented understanding

regarding the interdisciplinary context of conservation of cultural built heritage.

Thus, this thesis sets out to address the question of what drives the conservation of cultural built heritage, with a specific focus on exploring the diversity of stakeholders' perceptions of the issues motivating the process of conservation decision-making and factors that act as barriers to the management of cultural built heritage. Four focus groups (n=26) were conducted in Australia and Tanzania (two case studies in each country) with an addition of two interviews in Tanzania involving key informants from different professional heritage backgrounds. An initial empirical analysis and interpretation of the qualitative data produced a number of findings which led to (i) the development of a framework for a conservation decision-making process illustrating a logical flow for an effective and efficient sustainable management system of cultural built heritage and (ii) the introduction of a new analytical concept entitled 'community heritage discourse (CHD)' that could help address different stakeholders' interests and perceptions through a conservation co-creation process directed towards safeguarding cultural built heritage for future generations in Australia, Tanzania and other present day societies. In turn, the improved understanding and contribution presented in the thesis are intended to help resolve management issues and challenges as well as enhance sustainability in the conservation of cultural built heritage.

Declaration

This thesis is submitted to Bond University in fulfilment of the requirements of the degree of Doctor of Philosophy. This thesis represents my own original work towards this research degree and contains no material which has been previously submitted for a degree or diploma at this University or any other institution, except where due acknowledgement is made.



Johari Hussein Nassor Amar

Date

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List of Abbreviations

AACAI	Australia Association of Consulting Archaeologists Inc.
AAT	Architect Association of Tanzania
ABS	Australian Bureau of Statistics
ACET	Association of Consulting Engineers Tanzania
ACF	Australian Conservation Foundation
ACPHA	Australian Council of Professional Historians Associations
AIA	Australian Institute of Architect
AICCM	Australian Institute for Conservation of Cultural Materials
AILA	Australian Institute of Landscape Architects
AKTC	Aga Khan Trust for Culture (Tanzania)
BLF	Builders Labourers Federation (Australia)
BOMA	British Overseas Management Administration (Tanzania)
BUHREC	Bond University Human Research Ethics Committee
CFMEU	Construction, Forestry, Mining and Energy Unit (Australia)
CHD	Community Heritage Discourse
COAG	Council of Australian Governments
COSTECH	Tanzania Commission for Science and Technology
DEHP	Department of Environment and Heritage Protection (Queensland)
DFAT	Department of Foreign Affairs and Trade (Australia)
DIRD	Department of Infrastructure and Regional Development (Australia)
DRET	Department of Resources, Energy and Tourism (Australian)
DSEWPC	Department of Sustainability, Environment, Water, Population and Communities (Australia)
DURP	Department of Urban and Rural Planning (Zanzibar)
ECA	Environmental Consultant Association (Australia)
ESD	Ecologically Sustainable Development
FINNIDA	Finnish International Development Agency
GBCA	Green Building Council of Australia
HAT	Historical Association of Tanzania
HEART	Heritage Emergency Action Team (Australia)

	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICCROM	
ICOMOS	International Council on Monuments and Sites
KFT	Knight Frank Tanzania
LEPs	Local Environmental Plans (Australia)
MLHSD	Ministry of Lands, Housing and Human Settlements Development (Tanzania)
MNRT	Ministry of Natural Resources and Tourism (Tanzania)
NCHF	National Cultural Heritage Forum (Australia)
NFA	National Fund for Antiquities (Tanzania)
NGO	Non-Governmental Organisation
NHC	National Housing Corporation (Tanzania)
NHF	National Heritage Foundation (Australia)
NITV	National Indigenous Television (Australia)
NORAD	Norwegian Agency for Development Cooperation
PPCP	Public/Private Community Partnership
QHC	Queensland Heritage Council
RGA	Resident Group Actions (Australia)
RHSD	Royal Historical Society of Queensland
RNE	Register of National Estate (Australia)
STCDA	Stone Town Conservation Development Authority (Zanzibar)
SUZA	State University of Zanzibar
SWOT	Strengths, Weaknesses, Opportunities and Threats
TAAP	Tanzania Association of Archaeologists and Paleoanthropologists
TAAE	Tanzania Association of Environmental Engineers
TANU	Tanzania African National Union
TBC	Tanzania Broadcasting Corporation
TCTF	Tanzania Culture Trust Fund
TIVEA	Tanzania Institute of Valuers and Estates Agents
TNBS	Tanzania National Bureau of Statistics
TTB	Tanzania Tourist Board
TVZ	Television Zanzibar
UDSM	University of Dar es Salaam

UNCHS	United Nations Commission on Human Settlements
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UQCHC	University of Queensland Cultural and Heritage Unit
VSER	Victorian State of the Environment Report
WALGA	Western Australian Local Government Association
WHL	World Heritage List
WTC	Waqf and Trust Centre (Zanzibar)
ZSTHC	Zanzibar Stone Town Heritage Society

List of Legislation

The Antiquities (Amendment) Act of 1979 - Tanzania mainland
The Antiquities Act of 1964 - Tanzania mainland
The Australian Heritage Council (Transitional and Consequential Provision) Act 2003
The Australian Capital Territory Heritage Act 2004 - ACTH Act
The Australian Capital Territory Heritage Legislation (Amendment) Act 2014
The Australian Capital Territory Land (Planning and Environment) Act 1991 – LPE Act
The Australian Heritage Commission Act 1975
The Australian Heritage Council Act 2003 - AHC Act
The Commonwealth of Australia Constitution Act 1901 - CAC Act
The Cultural Policy of the United Republic of Tanzania 1997
The Endangered Species Protection Act 1992 – Australian Government
The Environmental Protection (Impact of Proposal) Act 1974 – Australian Government
The Environmental Protection and Biodiversity Conservation Act 1999 - EPBC Act
The German Build Ordinance of 1891 – Tanzania mainland
The German Building Ordinance (Amendment) Ordinance 1914 – Tanzania Mainland
The Heritage and Planning Legislation Amendment Bill 2010 - HPLAB
The Heritage of Western Australia Act 1990 - HWA Act
The Historic Shipwreck Act 1976 – Australian Government
The Land Act 1999 - Tanzania mainland
The Land Tenure Act of 1992 - Zanzibar
The National Antiquities Policy of 2008 - NAP 2008
The National Parks and Wildlife Conservation Act 1975 – Australian Government
The New South Wales Environmental Planning Assessment Act 1979 – NSWEP Act
The New South Wales Heritage Act 1977 - NSWHA Act
The New South Wales Heritage Amendment Act 2009 – NSWHA Act 2009
The Northern Territory Heritage Conservation Act 2011 - NTHC Act
The Queensland Heritage Act 1992 - QH Act
The Queensland Heritage Building Protection Act 1990 – QHBP Act 1990
The Queensland Sustainable Planning Act 2009 – QSP Act
The South Australia Heritage Act 1993 - SAH Act

The South Australian Development Act 1993 – SAD Act 1993
 The South Australian Heritage Act 1978 – SAH Act 1978
 The Tanganyika Monument Preservation (Amendment) Ordinance 1949
 The Tanganyika Monument Preservation Ordinance 1937
 The Tanganyika Town and Country Planning Ordinance 1956 - TCPO 1956
 The Tanganyika Act of Parliament No. 45 1962
 The Tasmanian Historic Cultural Heritage Act 1995 - THCH Act
 The Tasmanian Historic Cultural Heritage Amendment Act 2013 – HCHA Act
 The Tasmanian Land Use Planning and Approval Act 1993 – TLUPA Act
 The Town and Country Planning 1 932 - British
 The Town and Country Planning Act 1947 - British
 The United Republic of Tanzania Cultural Heritage Policy of 2008
 The Victoria Archaeology and Aboriginal Relics Preservation Act 1972 – AARP Act
 The Victoria Historic Building Preservation Act 1974
 The Victoria Heritage Act 1995- VH Act
 The Victoria Historic Building Act 1981 – HB Act
 The Victoria Historic Shipwrecks Act 1981 – HS Act
 The Victoria Planning and Environmental Act 1987 – VPE Act
 The World Heritage Properties Conservation Act 1983 - WHPC Act
 The Western Australian Town Planning and Development Act 2005 – WATPD Act
 The Western Australian Heritage and Planning Legislation Amendment Act 2001 - HPLA Act
 The Whale Protection Act 1980 – Australian Government
 The Zanzibar Ancient Monuments Preservation Decree of 1927 - AMDPD 1927
 The Zanzibar Land Acquisition Decree of 1909
 The Zanzibar Presidential Decree of 1965
 The Zanzibar Town and Country Planning (Amendment) Decree 1960
 The Zanzibar Town and Country Planning Decree of 1955 - ZTCPO 1955

List of Publications

Peer reviewed publications arising from this thesis:

Book Chapter

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Journal Articles

Amar, J.H.N. and Armitage, L. (in press). The impact of stakeholders on the conservation of cultural built heritage in Tanzania. *Heritage & Society*.

Amar, J.H.N., Armitage, L. and O'Hare, D. (2017). Australian cultural built heritage: Stakeholders' perceived conservation barriers and motivations. *The Journal Pacific Rim Property Research Journal*, 23 (2), 161-173.

Conference Papers

Amar, J.H.N., Armitage, L. and O'Hare, D. (2016). Built heritage conservation: The implications of cultural racism, segregation and oppression. In Amoêda, R. Lira, S. and Pinheiro, C. (Eds.). *Heritage 2016 - Proceedings of the 5th International Conference on Heritage and Sustainable Development* (pp. 225-236). Lisbon: Green Line Institute. ISBN 978-989-8734-15-0.

Amar, J.H.N., Armitage, L. and O'Hare, D. (2016). Australian cultural built heritage: Stakeholders' perceived conservation barriers and motivations. *Proceedings from the 22nd Annual Pacific-Rim Real Estate Society Conference*, 17-20 January, Sunshine Coast, Queensland, Australia

Hussein, J. and Armitage, L. (2014). Traditional Heritage Management: The Case of Australia and Tanzania. *Proceedings from the 19th Annual Asian Real Estates Society Conference*, 14-16 July, Gold Coast, Australia.

Hussein, J., Armitage, L. and Too, L. (2014). An historical perspective of the evolution of Australian built heritage and its management. *Proceedings from the 20th Annual Pacific-Rim Real Estate Society Conference*, 19-22 January, Christchurch, New Zealand.

CHAPTER 1: INTRODUCTION

Movements to conserve are scattered, we need to combine energies to become stronger and more effective. Instead of working individually, let's become one force combating the problems that we face every day. (NHF, 2015:13)

The conservation of cultural built heritage is a goal for the built environment and communities in both developed and developing countries. The aim of the conservation of cultural built heritage is to balance the activities of the construction and development industry with the maintenance of the health of the built environment while at the same time achieving social, economic and cultural benefits for present and future generations (Hussein *et al.*, 2014; Avrami, 2011; Getty Conservation Institute, 2010; Elefante, 2007). Thus, the construction and development industry in both developed and developing countries has directed its efforts towards improving access to housing and infrastructure. Such projects are driven by the industry's need to make investment and resource profits instead of capitalising on development projects that encourage the growth of the built environment taking into consideration the project's ecological footprints (Kua and Lee, 2002). Along these lines, for example, greening buildings and infrastructures as well as conserving built heritage could reduce the adverse impacts caused by human activities (Kibert, 2012; Creyts *et al.*, 2007). In the pursuit of built heritage conservation, a number of stakeholders are usually involved in assessing, developing and managing historic buildings, monuments and sites. These stakeholders are interdisciplinary groups from the private, public and community sectors, and each offers a different interest in and perceptions regarding the conservation of cultural built heritage.

Even though there are conservation guidelines and policies in place in many countries, there is currently no consistent conservation approach, partly because the conservation of cultural built heritage is an interdisciplinary field. Due to the many dimensions of the conservation of cultural built heritage, academics and researchers (Amar *et al.*, 2017; Garden, 2011; Jepsen and Eskerod, 2009; Aas *et al.*, 2005; De la Torre, 2002) argue that future research into cultural heritage needs to focus on understanding the factors transforming conservation and, in particular, to consider heritage stakeholders because the diversity of their interests, knowledge, perceptions and beliefs poses complex issues for decision-making. Such research would help provide insights and much-needed guidelines to assist stakeholders in forming a

common understanding and sustainable initiatives for the conservation of cultural built heritage. This chapter introduces this thesis by considering such issues. Firstly, it provides a brief background and rationale behind the concept of conservation in cultural heritage. Then, the research problem statement and question are described, followed by a section on the research's aims and objectives, a summary of this thesis's research approach and, lastly, an overview of the remaining thesis chapters.

1.1 Background and justification

Urban populations continue to increase dramatically all around the world, with an estimated average annual growth of over 2.3 per cent between 2000 and 2030 and predictions that by 2050 around 66 per cent of world population will reside in urban areas (United Nations, 2004: 2014). The agglomeration of population in urban areas has tripled the number of megacities, which are cities that have a population of more than 10 million people (Taubenböck *et al.*, 2012), from just ten in 1990 to 28 in 2014, due to the concentration of economic activities, sociocultural participation and environmental development associated with urbanisation (United Nations, 2014). The process of urbanisation has caused transformations in the built environment due to increased demand for services such as clean water, energy, sanitation, transportation, adequate housing, manufactured products and ecological development. This means that governments and the private sector need to invest in the construction industry to provide the required infrastructure for the provision of these demanded services. The activities of the construction industry are estimated to consume about 40 per cent of raw materials globally and contribute 42 per cent of global energy use, 25 per cent of water use and 12 per cent of land use, contributing to 40 per cent of atmospheric pollution (Subramanian, 2007; Levin, 1997). Thus, the construction industry is a major contributor to the factors driving social, economic and environmental depletion (Caccavelli and Genre, 2000).

Ercan (2011) states that many countries are paying attention to issues of global warming and environmental degradation, leading to them thinking of different ways to mitigate the negative impacts of the construction and development industry. This has encouraged the establishment of more positive policies and actions to promote development which is more sustainable in order to addresses complex environmental issues and to better manage human

activities in the built environment (Yudelso, 2008). Dealing with environmental issues requires the wise use of cultural and natural resources to fulfil the needs of both current and future generations (Johnston *et al.*, 2007), while managing human activities aims to foster sustainability in the built environment in order to promote occupants' health, integrate resources efficiency and minimise the impact on the natural environment (Kibert, 2012). According to Creyts *et al.* (2007), there could be a reduction of up to six billion tonnes of carbon emission annually by facilitating the construction of green buildings. In response to this, both developed and developing countries are promoting the application of green certification in urban planning, urban design, transportation and architecture projects in order to achieve a healthier built environment (Baird, 2010; Zavrl and Zeren, 2010). Studies have demonstrated that when green buildings are incorporated into a project, the significant negative effects of buildings on local, regional and global environments are substantially reduced (Bond and Devine, 2016; O'Callaghan *et al.*, 2012; Baird, 2010; Yudelso, 2008).

To maintain sustainability in the built environment, Rodwell (2008) suggests stakeholders need to conserve the existing built heritage; in other words, historical buildings, monuments and sites are considered to be inherently green and sustainable. Elefante (2007), in his paper 'The greenest building is ... the one that already exists,' contends that sustainability does not come with new construction but with conserving the exiting built fabric. This assertion is based on the fact using historic fabric – depending on the level of conservation intervention and standards, such as inserting disabled access, fire access and sound insulation – involves less destruction of environmental resources than creating a new building project (Young, 2012). That is, utilising existing buildings does not generate waste and it conserves embodied energy and human capital, thus promoting smart growth (McDonagh and Nahkies, 2010). However, despite this, efforts to retain built heritage are not being frequently protected and, in many cases, stalled by planning policy (Kamamba, 2005; Byrne and Nugent, 2004).

The term 'conservation' comes from the Latin word *conservo*, which means to preserve or maintain. It is applied to policies and actions that are used to sustain the value, meaning or significance of built heritage resources from the past for present use and to preserve for future generations (Getty Conservation Institute, 2010). The concept was developed in the heritage sector for a variety of reasons and has appeared in the heritage literature since as early as the

16th century (Jokilehto, 1999). The inception of the term *conservation* was due to political recognition of the necessity to ensure balanced development while avoiding the destruction of historic fabric in the cultural landscape (Jokilehto, 1999; Pevsner, 1975). The reason for its adoption was partly a result of efforts of individuals with intrinsically divergent interests. For example: William Morris proposed the restoration of historic buildings; John Ruskin was interested in preservation rather than restoration; Phillip Webb introduced the practice of repair/rehabilitation; and Eugene Viollet-le-Duc's conservation view was based on re-establishing/reconstructing historic buildings, to mention a few of the divergent approaches (Jokilehto, 1999; Pevsner, 1975). In America as in Europe, Glendinning (2013) notes that conservation reached its peak in the age of improvement (1880s), focusing more on traditional approaches to restoration and preservation for the purpose of safeguarding buildings with historic, architectural, memorial and national characters.

In last 150 years, conservation has been expanded to include (i) environmental sustainability through the mitigation of and adaption to climate change, (ii) meeting the demands of natural resources through energy and resource consumption, (iii) maintaining quality of life through pollutant/waste reduction and regeneration, and (iv) preventing further landscape destruction through economic and social sustainability, as discussed in detail by Avrami (2011). Specific concerns have been raised by scholars and practitioners at levels concerning conservation goals because of differences in local, national and international legal and management systems as well as cultural environments through international congresses and experts' deliberations (Cullinane, 2012; Jones, 2010; Logan, 2002). To address this problem, conservation charters, guidelines and standards about decision-making have been created to evaluate the assessment of significant values in terms of authenticity and integrity, prioritising heritage resources and involving stakeholders in the heritage sector (Matero, 2007; Hobson, 2004).

In this research, 'stakeholders' are defined as '*individuals or any group that can affect or be affected by an organisation's decision-making*' (Freeman, 1984:46). In this respect, stakeholders in the conservation of cultural built heritage include the roles and responsibilities of planners, policymakers, architects, archaeologists, historians and others who directly or indirectly deal with built heritage conservation from the public (government),

private and community sectors. Given the range of stakeholders in the conservation of cultural built heritage, the decision-making process involves stakeholders who have varied perceptions of the management of cultural built heritage. Each of the aforementioned problems prevailing in the built environment is underlined by stakeholders' perceptions of significant values, authenticity and integrity. Their perceptions have an impact on communities, policymakers and practitioners in achieving effective and appropriate heritage conservation, as noted by Aas *et al.* (2005). Consequently, much of the cultural built heritage is overwhelmed by deterioration, vandalism and eventually demolition because stakeholders place different and often conflicting interests on cultural built heritage.

In heritage management literature, understanding stakeholder perception has become increasingly important, most recently in regard to heritage tourism, traditional knowledge and Indigenous heritage and museums (Hussein *et al.*, 2014; Garden, 2011; Aas *et al.*, 2005) as well as traditional tenure and property rights (Boydell, 2010). The traditional literature tends to focus mostly on the perspective of cultural built heritage values, the history of conservation and its impact on preserving built heritage materials. There is a paucity of knowledge regarding stakeholders' perceptions of the drivers of the conservation of cultural built heritage. This research gap partly explains the importance of this research, which examines the stakeholders who are directly and indirectly involved in the heritage sector in order to discover their perceptions of the conservation process and reveal their roles in the management of cultural heritage.

1.2 Problem statement and research question

Australian and Tanzanian cultural built heritage depicts the emergence and historical development of the colonial built environment, representing colonial emblems of racism, segregation and oppression on Indigenous land. As Banivanua-Mar and Edmund (2010) discuss, such a historic environment produced a cultural identity mirroring inequality, control and exploitation in the colonial urban spaces and towns as well as fringe camps and sites. It should be noted that the history of settlers arriving in Tanzania dates back to the 5th century CE. However, as there is little literature pertaining to this history, this thesis is limited to period between 1800 and 1965. This era represents a critical period in the development of Tanzania. It includes Sultan Sayyed's establishment of the Oman capital in Zanzibar, when

Tanzania was colonised by Germany, who established German East Africa, and the period of colonisation by Britain, who set up a British protectorate (Chapter 5). A similar timeframe is established for the historical investigation of Australia, marking the beginning of the development of its cultural built heritage as around the time that Captain James Cook claimed Australia, then referred to as the coast of New Holland, for Queen Victoria (Chapter 4).

Before colonisation, land ownership in both Australia and Tanzania was based on customary laws under the trusteeship of leaders of groups of Indigenous or tribal people (Hussein and Armitage, 2014). This system of landownership worked well due to the spiritual belief of the unification of humans with the land (Gammage, 2011; Cunningham and Stanley, 2003), represented by the ancestral spirits who created and shaped the earth (Dudgeon *et al.*, 2010). Settlers of both Australia and Tanzania gradually discovered how difficult it was to suppress the cultures of the Indigenous people and, as noted by Porter (2010), this situation created hardship for the colonisers in the establishment of settler colonies. Behrendt (2012) finds Indigenous guerrilla tactics in Australia employed to resist colonialism included burning building and farmlands and even killing livestock and settlers. In Tanzania, the famous Maji Maji war (*maji* is Swahili for water) and the assassinations of Anglican and Catholic missionaries demonstrate the tribal people's desperation to preserve social and political systems from encroachment by colonialists (Iliffe, 1979). As a result of this, Madley (2004: 173) states: '*unable to quickly vanquish an indigenous insurgency, colonial forces turned to genocide in wars that seemed difficult to win within...conventional rules.*'

Amar *et al.*, (2016) note that the Aboriginal population declined dramatically in the early days of white settlement. By 1850, the Indigenous population was only about 200,000, a drastic reduction from the 1788 figure of around one million. While there is no specific statistic for the number of Tanzanian people killed during colonial time, Amar *et al.* (2016) present that the population decreases due to the positioning of colonial regime and their cultural value system on the landscape. This was reinforced through restricting the access of local people to their sacred lands. This incited (i) resistance (the most famous example of this being the Maji Maji war, where up to 300,000 lives were lost (Iliffe, 1979)), (ii) genocide by mass intentional starvation through burning of crop fields (Smith and Nothling, 1993) and (iii) the slave trade (around 70,000 people per year sold in the Zanzibar Slave Market (Smith

and Nothling, 1993)). The point here is that many Indigenous Australians and tribal people in Tanzania lost their lives because they objected to the establishment of the colonists' socio-cultural, political, economic and environment values on their societal landscape.

In response, colonists employed techniques that would subdue the cultural values of the Indigenous people and lead to the destruction of their identity and lifestyle (Kortright, 2003). The techniques generally involved (i) dividing people through secular religions and education aimed at separating local groups from their cultural lifestyles (Hussein and Armitage, 2014); and (ii) conquering by reducing Indigenous people to particular geographical locations in a landscape that erases them of anything but 'cultural' practice (Porter, 2010). The latter was reinforced by the introduction of colonial cultures with traits of racism, segregation and oppression on the Indigenous land, which today forms the Australian and Tanzanian cultural built heritage.

However, Wolfe (2006) and Pels (1997) present a perspective that observes colonialism as a positive historical event that assisted so-called 'uncivilised' or primitive societies of hunters and gatherers in creating better lifestyles on a continuum of space and time in the cultural environment or, as Pels (1997: 164) phrases it, '[the] *evolutionary progress of modernisation.*' Different stakeholders at the local, national and international as well as state/territory communities today seek to eradicate historic built environments embedding the traumatic memories of brutality, pain and struggle. As MacMaster (2001: 25) states, colonial societies were the '*context in which racial practices were implemented through tough legal systems, oppressive policing regimes, segregation and a host of other measures.*' In Australia and Tanzania, stakeholders have not ignored the ramifications of colonial cultural built heritage, particularly in discussions about the sustainable built environment. For example, the challenge of current urban planning is not only to accommodate the values of diverse cultural groups (Fincher *et al.*, 2014) but also to create a sense of belonging in the historic built environment (Tweed and Sutherland, 2007). Responding to the long-term impact of the memories embodied in the colonial built fabric, conservation decision-making has allowed stakeholders to transform significant values attached to authenticity of integrity in order to relate to conserved buildings, monuments and sites (Chapter 2).

Australia and Tanzania were chosen as loci for this PhD study because of the shared narrative of the history of their built environment for more than the last 200 years (Chapters 4 and 5). Both countries are endowed with a rich and unique cultural built heritage whose significant cultural values have been transformed by the conservation process, from the sacred and spiritual values before colonisation (Hussein and Armitage, 2014) to a symbolisation of colonial power, aesthetics and prosperity during colonisation (Bissell, 2011; Petrie, 2005). After colonisation, significant values included social identity, cultural reminiscences and scientific values related to architectural and archaeological discoveries (Masele, 2012; Lush, 2008; Jones and Shaw, 2007; Ndoro and Pwiti, 2001) and embracing the diversity of the multicultural society at the local, national and international levels in the cultural built environment (Langfield *et al.*, 2010; Boer and Wiffen, 2006; Kamamba, 2005). Recently, there has been a significant value shift in the direction of intrinsic, extrinsic and institutional factors responding to the issues of sustainable development in the modern vibrant and dynamic built environment (Hussein *et al.*, 2014; Silva and Roders, 2012; Bwasiri, 2011; State of Environment, 2011; Productivity Commission, 2006).

In the past few decades, many countries, including Australia and Tanzania, have witnessed changes in conservation theories, policies and practice. These changes and developments in the built environment have caused communities, stakeholders and the culture in general to rethink and re-evaluate the significance values of their cultural built heritage. The need to accommodate urban population growth and deal with the impact of climate change and resource consumption in the built environment makes the conservation and management of cultural built heritage one of the most pressing concerns in theory, policy and practice for the private, government and community sectors. In the theoretical context, researchers and practitioners struggle to understand the complex and dynamic relationships that exist within and between societies and their environment (LeCompte and Schensul, 2010). In the context of policy, the institutions responsible for administering heritage policies and regulations are concerned with balancing conservation goals with the livelihoods of people who live in and around the historical fabric of the built environment (Barthel-Bouchier, 2012). In the decision-making process, the practical application of conservation planning is becoming challenging due to difficulties in the identification of stakeholders who should be involved in the management of cultural built heritage.

However, such problems are not attributed solely to the lack of incentive and decision-making crisis within the heritage literature. As summarised by Macdonald and Cheong (2014), the issue is that the heritage sector tends to overlook its key stakeholders, who are (i) emotionally attached to the historic fabric, (ii) self-motivated to enact and implement conservation plans, and (iii) actively support sustainability in the management of built heritage through best-practice. The misunderstanding of stakeholders that exist in the conservation of built heritage theory, policy and practice can be avoided when there is effective communication in decision-making among a large group of stakeholders with conflicting values and interests in heritage conservation. In recent years, several projects and published papers (for instance, Hussein *et al.*, 2014; Garden, 2011; Aas *et al.*, 2005; De la Torre, 2002) have contributed to and support a common understanding of stakeholders in regards to the conservation of cultural built heritage. However, they are directed towards exploring the roles and responsibilities of stakeholders in relation to cultural values, policy processes and the ownership and management of cultural built heritage. This research takes that understanding of stakeholders further by also incorporating the issues and factors that drive the conservation decision-making process of cultural built heritage as revealed by empirical research.

Despite recent contributions to the heritage literature, there remain problems in the field of built heritage conservation which include conflicts of interest between conservation goals and management decisions that occur because stakeholders' perceptions are not fully understood during the decision-making process; that is, decisions are based on an interpretation of perceptions derived from stakeholders regarding built heritage conservation. In other words, stakeholders' perceptions are the backbone of the heritage management system because their shared beliefs drive the understanding of the significance, assessment and management of built heritage as well as decide what the priorities in the conservation framework are. This suggests that stakeholders' perceptions can either be the source of significant problems or contribute to sustainable management outcomes.

This overview provides an explanation of the need to understand the extent to which conservation decision-making addresses the diversity of stakeholders' interests and perceptions and how these drive the sustainable management of cultural built heritage. This

research sets out to answer this critical question: *What drives the conservation of cultural built heritage?* Instead of framing the study around the social, economic or environmental factors affecting cultural built heritage, this study intends to examine and explore stakeholder views of the key issues that motivate, and the barriers that hold back, the effective conservation of built heritage. It is imperative that this understanding be obtained in order to ensure that cultural built heritage retains its relevant significant values and the authenticity and integrity that is congruent with the lifestyles of contemporary communities and stakeholders.

1.3 Research aim and objectives

This study aims to address the perceptions of stakeholders regarding the issues that motivate the evolution of cultural built heritage values and the factors that act as barriers to their conservation. The motivation for achieving the aim and addressing the research question is pursued by the following five objectives:

1. To establish an overview of cultural built heritage, conservation and stakeholders' perceptions in theory and practice;
2. To explore the movement and current practice of the conservation of cultural built heritage in Australia and Tanzania;
3. To identify stakeholders' involvement in the conservation processes relating to authenticity and integrity as significant values of built cultural heritage;
4. To investigate the relationship between stakeholder perceptions and conservation, and identify the priority areas required to ensure there is effective and sustainable management of built heritage; and
5. To develop a contribution to theory and generate recommendations to support the conservation of cultural built heritage in Tanzania and Australia.

1.4 Research approach

In order to address the research question regarding the conservation of cultural built heritage, this thesis integrates a number of concepts drawn from a series of distinct frameworks. This is arranged in three stages as shown in Figure 1.1. Stage One is a review of the existing literature in order to ascertain gaps in the knowledge and establish the conceptual framework that will be used as the basis of this research. This stage explores the definitions and key

aspects of cultural built heritage as well as providing an overview of conservation and the decision-making process. De la Torre (2002) observes that most of the theoretical, policy and practical issues in the conservation of cultural built heritage have been caused by stakeholders' perceptions of *significant value*, which change over time and place and, as a result, affect the perception and practice of the conservation of cultural built heritage. Therefore, the available literature on stakeholder perceptions is also reviewed.

Research Approach

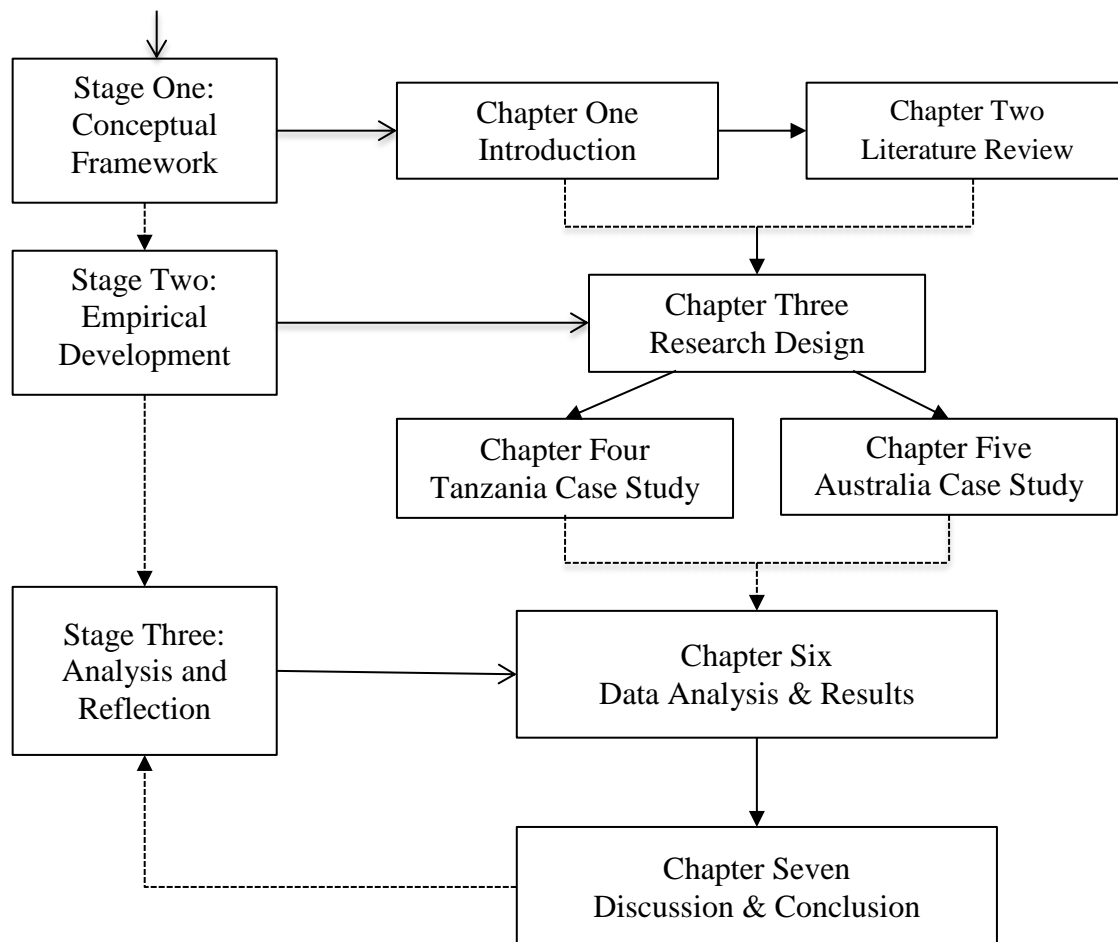


Figure 1.1 Research approach (Source: Author, 2015)

In Stage Two, the conceptual framework established in Stage One is developed into a methodological tool. A qualitative research method is selected because of its ability to reveal participants' perceptions, beliefs and knowledge about socially constructed phenomena (Babbie, 2010). Tanzania and Australia have been chosen as the comparative case study loci

for this study because of the commonalities in narrative of the history of their built environment over the last 200 years. According to Yin (2003), a case study is a qualitative approach used to investigate specific phenomena within a real-world setting in order to find out why a situation occurs and how best to respond to it. Adopted from stakeholder theory (Freeman, 1984; Jamal and Stronza, 2009; Clarkson, 1995), key informants' perception is used as a unit of analysis for exploring the processes and procedures necessary for setting up an effective framework for sustainable built heritage conservation. The data collection tools combine the use of documentary analysis, in-depth focus groups and interviews, generating both methodological significance and philosophical implications. More details of Stages One and Two are included in Chapters 2 through to 5.

Stage Three begins with thematic analysis using NVivo v.10 to analyse the data collected in Stage Two to discover the emerging themes that represent commonalities and variations in stakeholders' perceptions of what drives the conservation of cultural built heritage within and between the Tanzanian and Australian case studies. Discussion of the empirical findings is presented along with a critical reflection of the entire research context. The reflection is a synthesis of all aspects of this research from addressing the research question, its aims and objectives to selecting case studies as well as identifying the knowledge gap and relevant issues and challenges. The implications for theory, policy and practice derived from these findings are identified and a new logical framework for built heritage conservation is proposed. Chapters 6 and 7 detail the processes involved in Stage Three.

1.6 Thesis outline

Consistent with the thematic approach discussed above, this chapter (Chapter 1) introduces the thesis. In Chapter 2 a literature review is conducted to establish the underlying concepts relating to the conservation of cultural built heritage in order to develop the theoretical context that is used as a framework for this research. It summarises the current literature on the conservation of cultural built heritage as well as aspects of authenticity and the integrity of significant values. This chapter highlights that the meaning underlying the concept of the conservation of built heritage is not influenced only by a set decision-making process but is also a response to stakeholders' perceptions as constructed from their knowledge and experience. The chapter concludes by suggesting an empirical investigation to reveal

stakeholders' perceptions. The purpose of the chapter is to consolidate the comprehensive framework underpinning the research question of this study: What drives the conservation of cultural built heritage?

Chapter 3 outlines the research methods used in this thesis and describes the research design. It begins by demonstrating the relevant rigorous research paradigms within the field of social science. The research design draws on both ontological and epistemological philosophy to validate the use of a multi-case strategy (further discussed in Chapters 4 to 6). This study uses both exploratory and descriptive studies. Descriptive study is used to provide a general understanding of stakeholders' interests and perceptions of the conservation of cultural built heritage and exploratory study is adopted to reveal new insights into the conservation decision-making issues faced by stakeholders and the factors that will enable or facilitate the transformation of the heritage administration system within the heritage sectors in Australia and Tanzania. The stakeholder is identified as a unit of analysis and focus groups and in-depth interviews involving a representation of key informants from heritage stakeholders are used as a source of primary data collection. This chapter also addresses ethical considerations, limitations, reliability and validity issues and describes the relevant aspects of data analysis process and the software involved.

Chapters 4 and 5 provide a detailed description of the context of cultural heritage management in Australia and Tanzania, the two countries selected as case studies for this thesis. Each of these chapters begins by exploring the nature of heritage management in terms of heritage values, authenticity and integrity, before describing the early and modern movements toward heritage conservation. Finally, the legislative frameworks and their contribution to the current state of conservation practice in the heritage sector are highlighted. However, Australia and Tanzania have different legislative frameworks in their heritage management systems for the conservation of cultural built heritage. The examination of the literature revealed the common historical threads of colonialism as sculptor of the planning and development of both countries' cultural built heritage systems. Of particular importance is how the perceptions of diverse stakeholders play a significant role in the policy and practice of the conservation of cultural built heritage. Despite this importance, there is a lack of literature pertaining to the heritage sector's response to or support for the diversity of

interests, expectations and views of the different groups of stakeholders in the conservation of cultural built heritage. This clearly indicates a need to develop a better understanding of the perceptions of stakeholders and their influence in the development and management of the conservation of cultural built heritage in Australia and Tanzania.

Chapter 6 introduces Stage 3 and thus involves data analysis and reflection. This chapter describes the methods used to recruit participants for each case study as well as the data collection methods and the manner in which the research addressed ethical issues. Importantly, it presents the data analysis process, results and findings collected from the case studies of Queensland, New South Wales, Dar es Salaam and Zanzibar Stone Town. The representation of the analysed data begins with the transcription of the focus group discussions and coding and generating nodes for analysis using NVivo™ v.10 in order to establish patterns of responses and relationships within and between case studies. The results are structured according to the research question and aim with the objectives posed and explored in previous chapters.

Chapter 7 provides a summary of the key empirical findings along with a discussion of their implications for built heritage conservation theory, policy and practice. A brief presentation of the proposed decision-making framework follows. This suggests ways the Australian and Tanzanian heritage sectors can enhance the involvement of stakeholders in the conservation process of identifying significant places, developing policies and managing cultural built heritage. It concludes by reflecting on the achievements of this thesis and its contribution to the theory and practice of cultural built heritage conservation. Research limitations are then identified and areas for further relevant research outlined.

CHAPTER 2: THE CONTEXT OF CONSERVATION OF CULTURAL BUILT HERITAGE - A REVIEW OF THE LITERATURE

Here is your country. Cherish these natural wonders, cherish the natural resources, cherish the history and romance as a sacred heritage, for your children and your children's children. Do not let selfish men or greedy interests skin your country of its beauty, its riches or its romance. – Theodore Roosevelt (2015: 111).

2.1 Introduction

The literature review in this chapter provides the theoretical underpinning of this research. It is organised by topic: discussions about understanding culture and heritage and the meaning of cultural built heritage are followed by an examination of significant value, authenticity and the integrity values of cultural built heritage. Section 2.3 provides insights into heritage conservation and, by association, the conservation decision-making process, including a discussion of the international charters for built heritage conservation. These topics underpin the empirical elements of the study.

2.2 The context of cultural built heritage

In recent decades, there has been debate in urban conservation and its associated fields about the extent to which cultural built heritage should be a driver of sustainability in the changing built environment (Kayan, 2015; Hussein *et al.*, 2014; Barthel-Boucher 2012; Avrami, 2011; Elefante, 2007; Hobson, 2004; De la Torre, 2002). This process highlights the recognition and retention of the significant values, authenticity and integrity embedded in the historic fabric such as buildings, structures and sites. In order to identify the key elements of this debate, this section provides an understanding of cultural built heritage and its allied concepts. Section 2.2.1 contains a brief explanation of culture and heritage, the two concepts that have prompted vigorous discussions about cultural heritage throughout the history of conservation. The following two subsections, 2.2.2 and 2.2.3, provide a synopsis of the definition and other aspects of cultural built heritage. The principal purpose of this discussion is to develop an understanding of the significance of cultural heritage values appropriate for the generation of effective and sensitive conservation plans.

2.2.1 Culture and heritage

The evolution of culture and heritage has led to major theoretical and empirical debates in

social science disciplines (Wyer *et al.*, 2009; Graham and Howard, 2008; Ashworth *et al.*, 2007; Miles and Kirkham, 2003). Put simply, culture is the knowledge and structure that defines the lifestyle of a certain group of people in society represented in material and non-material form. According to UNESCO (2002), *culture* refers to the intangible creations used as a means of survival by the members of a culture within their cultural landscape and *heritage* denotes the tangible creations used to influence people's behaviour and attitudes; for example, values, traditions, knowledge and language. The word *heritage* encompasses cultural attributes from the past and present that people in a society value and wish on bestow to the next generation (UNESCO, 1972). This broad understanding of heritage manifests through places, objects and practices with natural and cultural significance. It incorporates tangible heritage (buildings, landscape and monuments) and intangible heritage (customary practices, religions and languages) as well as moveable assets (paintings, photographs and jewellery).

Culture and heritage are two separate concepts. Together, they help people understand shared human history that provides a sense of belonging to a community in the present and are used to define significant attributes bestowed to future generations (Czepczyński, 2008). The study of culture and heritage has received a great deal of attention in the social sciences because these terms are considered vital parts of what societies are, what they do and what they might become in the future. However, scholars and stakeholders have struggled to identify which specific cultural heritage attributes are important to people's lives in the changing modern world (Spearritt, 2011). Thus, understanding cultural heritage can be considered central to the global community today because it frames the meaning people assign to the material and non-material culture that links generations from the past, the present and the future (Miles and Kirkham, 2003).

Article 2 of the UNESCO (2003) *Convention for the Safeguarding of the Intangible Cultural Heritage* expands the term 'cultural heritage' by specifying that it:

... does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

This definition encompasses the material and non-material manifestations of culture that

different communities in the world have inherited from ancestors and would like to transmit to the future generations since they have been beneficial to the current generation in terms of knowledge and skills (UNESCO, 2003). From this perspective, Ahmad (2006) observes that the notion of cultural heritage represents the tangible cultural expression used by individuals and groups in a society as a means of conveying significant intangible culture across time and space. Even though the term *cultural heritage* is used by communities to describe their origins and history, some aspects of cultural heritage are viewed as more important than others (Graham and Howard, 2008). As explained in detail by Ashworth *et al.* (2007), this occurs because not everything from the past is considered cultural heritage and stakeholders select heritage resources based on the value and significant meaning placed upon them. In order to distinguish between tangible and intangible cultural heritage, this thesis refers to tangible cultural heritage as cultural built heritage and focuses on immovable and not movable property.

2.2.2 The meaning of cultural built heritage

As identified in the discussion in the previous section, part of cultural built heritage provides a cultural identity and functions as the source of a sense of belonging and continuity between generations. Therefore, cultural built heritage involves a broad categorisation of culture that includes a diverse collection of lives, space and time. Tweed and Sunderland (2007) argue that heritage is defined as being heritage either by designation or appropriation. *Heritage designation* describes the situation where cultural sites, buildings and other structures are identified as protected places through a heritage conservation process by the appropriate practitioners or by communities (Ashworth, 2002). *Heritage appropriation* is where places and objects acquire a protection status through the process of renegotiating meanings and memories rather than the assessment of significance value during identification of cultural heritage place/objects; for example, the burial sites of important people or collections of objects in museums (Waite, 2000).

Whilst, the explanation offered by Tweed and Sunderland (2007) is helpful in defining how things become cultural built heritage, the World Heritage Convention (UNESCO, 1972) takes a different approach, instead dividing cultural built heritage into three categories:

- **Monuments:** erected structures, pillars and buildings that have become significant

from the point of view of history (e.g. commemorating notable people, events), art (architecture, painting, inscriptions) or science (archaeological discoveries) and combinations of these features. Examples include the Statue of Liberty, the Egyptian pyramids and the Sydney Opera House;

- **Groups of buildings:** isolated or attached buildings built in proximity that possess significant values in terms of history, art science and archaeology, as well as social or technical importance. Examples include Zanzibar Stone Town, Taj Mahal in India and the Historic Quarter of the City of Colonia del Sacramento in Uruguay; and,
- **Sites:** landscapes and sceneries that reflect a living synthesis of people and nature consisting of historical, scientific (ethnological or anthropological) and aesthetically significant values. Examples include the Tanzanian Kondo Rock Art Site, Australian convict sites and the Japanese Hiraizumi (Buddhist Pure Land).

The significance of cultural built heritage reflects its ability to represent human history and its continuous adaptation to the personal, social and environmental changes occurring in the social context. In part, cultural built heritage is the physical manifestation which links individuals and groups with past, present and future cultural landscapes, and is equally related to the intangible aspects of culture such as experience and knowledge. De la Torre (2002) points out the built environment is a key to understanding the intangible elements of cultural manifestation within urban and regional development. Similarly, significant values are embodied in experience and knowledge, creating a community's cultural identity and sense of place and, as a result, stimulating the development of the built environment. De la Torre (2002) further asserts that it is for this reason that local, national and international policies have paid more attention to conserving cultural built heritage than to intangible heritage, since communities perceive cultural built heritage as an important cultural manifestation because of its ability to maintain the intangible aspect of culture such as heritage values attached to the authenticity and the integrity of historic fabric.

Worthing and Bond (2008) note any changes of intangible culture placed in the development of the built environment by different generations might threaten the safeguarding of the authenticity and integrity of significant values embodied in cultural built heritage for future generations. As Worthing and Bond (2008) and De la Torre (2002) suggest, it is very

important to note that the fragility of the aspects of intangible heritage is a reason why the conservation of cultural built heritage is always at contentious. For this reason, the following section presents a discussion on the heritage values attached to the authenticity and the integrity of cultural built heritage.

2.2.3 Aspects of cultural built heritage

Sapiezinskas (2011), Singh (2008) and Macdonald (2002) argue that studies related to anthropology often link cultural heritage with ‘old’ things, but cultural heritage does not necessarily involve age. Graham *et al.* (2000) argue that cultural heritage can also include new or altered objects, places and practices, as long as they hold authentic and integral values for present and future generations. The extent to which people connect to their past can be seen by their attachment to certain historic fabric that they find appropriate to represent at a certain point in time. Certain aspects of cultural built heritage are viewed as more or less important by different people, community groups or generations since the connection to the past is perceived as a matter of choice as well as of chance (Graham *et al.*, 2000). How heritage is conserved depends on how past experiences affect and redefine each generation’s cultural heritage in terms of its value systems, new surroundings, new experiences and new lifestyle. Spearritt (2011: 12) presents a detailed discussion of the generational changes of meaning of heritage values in the Australian built environment, writing that ‘*choices, compromises and stand offs*’ in the conservation practice led by stakeholders in the public, private and community sectors impact the characteristics of cultural built heritage.

Rössler (2002) and Lowenthal (1997) contend that the essence of cultural heritage is to make sure that historic fabric remains in the same state and as relevant as possible to the dynamics of the current society. For a better understanding of this, Lowenthal (1985) indicates that the process of preservation needs to permit communities to reshape and reform the historical memories depicted in the tangible remains of their cultural built environment. In other words, safeguarding built heritage needs to portray environmental transformation, as expressed by Lynch (1972: 03), in terms of ‘*diversity of culture, time and space*,’ since they provide a sense of place for both the present and future generations. To do this, the identification, conservation and management of a proposed built heritage site needs to affirm the unique cultural attributes of a community, nation and international society. The World Heritage

Convention is a global heritage instrument that provides an effective system for safeguarding built heritage needs in order to recognise outstanding universal value (UNESCO, 1972). Titchen (1996) notes that '*outstanding universal value*' is thus a criterion that can be used to assist in the assessment of the type and level of value of cultural built heritage that relates internationally with people and the environment. Since its inception in 1972, this notion of *outstanding universal value* has undoubtedly become the most recognised international accomplishment of the built conservation movement in the modern world (Jokilehto, 2006b). The Department of Sustainability, Environment, Water, Population and Communities in Australia (DSEWPC, 2012) interprets *outstanding universal value* as:

- **Outstanding:** refers to cultural places on earth projecting exceptional or superlative characteristics;
- **Universal:** cultural places need to recognise not only the local, national and regional but also global perspectives about outstanding characteristics; and
- **Values:** are intangible aspects of culture used to develop the meaning of outstanding and universal in the heritage sector and are limited to natural or cultural significance as determined under the UNESCO Operational Guideline of 1999, including historic, aesthetic, scientific and social value.

It must be recognised that heritage value is not a simple idea but rather a complex concept that means different things to different groups. Cultural built heritage values have always represented a process rather than a fixed set of ideas. The static meaning of heritage comes from the variation in the consciousness of historical legacies affecting perceptions of the past and its physical remains. A concern that arises is whether changes in attitudes towards cultural values can offer incentives for the conservation of cultural built heritage that has hitherto been unfashionable or unloved. For instance, Pickett (1997) argues that the buildings made of affordable fibrous cement panels (often called 'fibro') during the post-war period in Sydney's frontier suburbs are important to the historical development of architecture of Australian homes. However, Randolph and Freestone (2011) state that such fibro houses are now considered as *déclassé* due to the representation of the dubious moral behaviour of Sydney's suburban population after experiencing difficult lives 'Struggle Street'. The behaviour Randolph and Freestone refers to is evident in the 2015 SBS documentary *Struggle Street*, which showed the lives of people living in public housing in western Sydney in

suburbs commonly associated with high levels of drug use and unemployment. The multifaceted nature of this concept has led some to develop formal typologies that attempt to identify and weigh the values of cultural built heritage.

In the context of such typologies, Figure 2.1 shows the chronology of the values of cultural built heritage and maps the perception of cultural built heritage value and how this perception has evolved over the years. Values have moved from a set of historic structures selected for conservation on the basis of their aesthetic and spiritual value to a heritage environment that creates a sense of place and cultural identity. The orientation and re-orientation of the values of conservation have formed economic and sociocultural frameworks, as discussed by Frey (1997) and Reigl (1996). In the Getty Conservation Institute report, De la Torre (2002) indicates that the current value-based framework produces three categories of the significant value of cultural built heritage: intrinsic, instrumental and institutional values. Within cultural built heritage, intrinsic values are directly linked to traditional values while the extrinsic and institutional value is influenced by changes or modernisation in the sociocultural, economic or environmental factors. The UNESCO Operational Guidelines of 2012 further declare that built fabric is considered to possess an outstanding universal value when it *‘meets the conditions of integrity and/or authenticity and must have an adequate protection and management system.’* In other words, cultural built heritage is considered significant for listing in the local, national or international registers when its physical fabric satisfies the conditions of integrity and/or authenticity.

Authenticity is the link between cultural built heritage attributes and outstanding universal values. Cultural attributes are those elements of the property that carry attitudes and feeling; for example, characters or places in societies elaborating specific dimensions that maintain tradition and cultural continuity (Jokilehto, 2006a). Thus, the significance of cultural built heritage is rooted in the ability to understand the credibility of testing authenticity and assessing the condition of the integrity of the cultural attributes (Jokilehto, 2006b). In fairly broad terms, Rössler (2002) suggests the test of authenticity must relate only to the original, unique or true manifestation of the significant values of historic fabric in relation to cultural attributes. According to the UNESCO Operational Guidelines (1999), essential cultural attributes include design, materials, traditional technologies, sensation and setting. Generally,

authenticity refers to the original materials of cultural built heritage that cannot be recreated or represented by a reproduction. The Nara Document of Authenticity (ICOMOS, 1994) provides an alternative perception through which different cultures can interpret authenticity that has been modified over time.

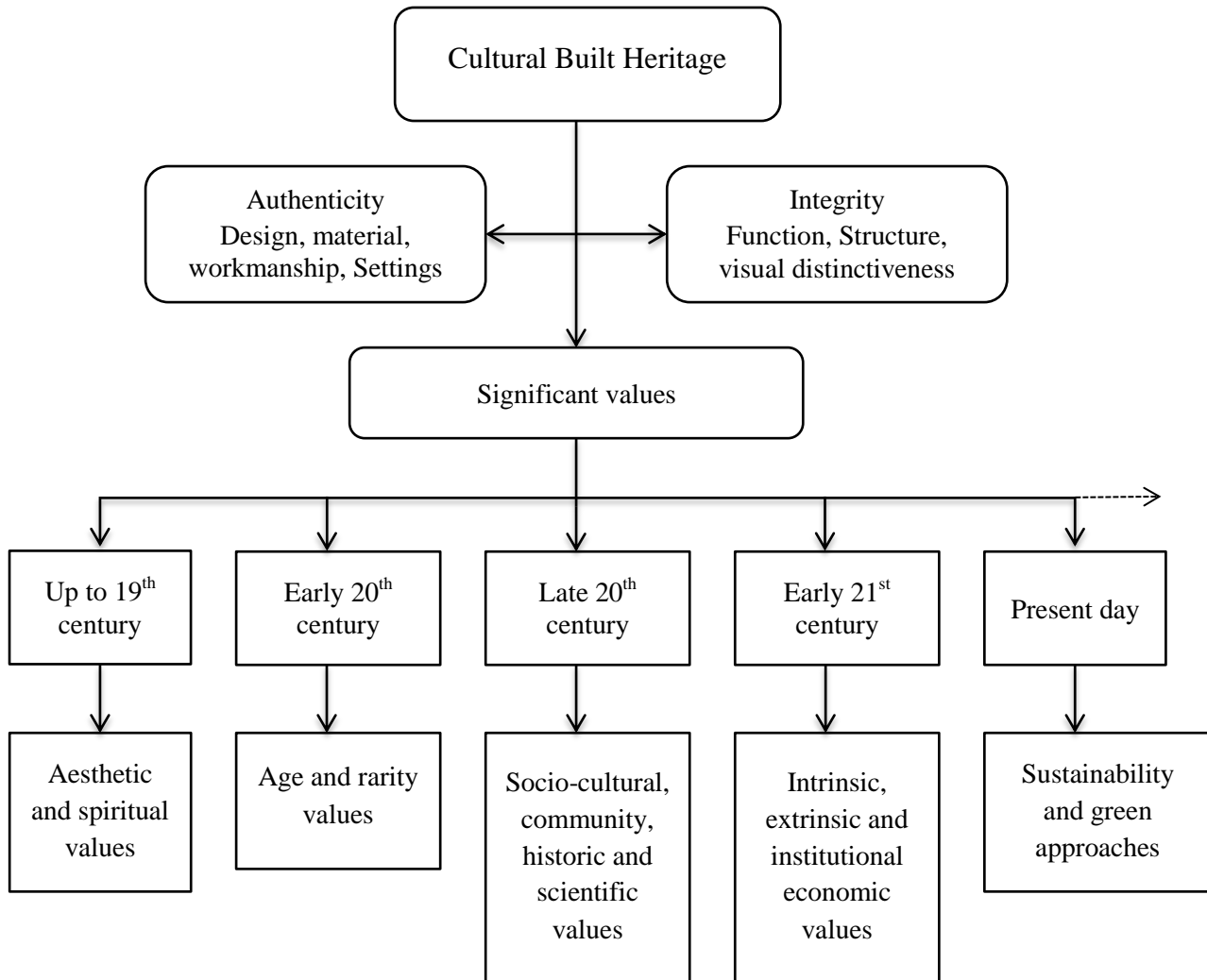


Figure 2.1 A chronology of the values of cultural built heritage (Source: Author, 2015)

According to the UNESCO Operational Guidelines (UNESCO, 2012), integrity denotes ‘*a measure of the wholeness and intactness of the natural and/or cultural built heritage and its attributes.*’ It signifies that the effort to retain the intactness of cultural built heritage attributes is a crucial process in conservation. Investigating the condition of integrity thus involves assessing whether or not the historical fabric embodies outstanding universal value,

its features convey the property's significance and it is not subject to the negative impacts of development on the built environment. This means that the loss of integrity may cause damage to the component of authenticity and thus diminish the significance of cultural built heritage. For example, a 92-year-old heritage listed building at 39 Hunter Street, Sydney has undergone a full refurbishment and renovation to provide the highest performance facility for commercial office use. However, in the process, the ceiling beams and cornices sustained damage and only some of building has been retained (Hussein *et al.*, 2014).

The above discussion indicates that heritage significant values and the authenticity and integrity of cultural built heritage are well understood in the heritage sectors. However, evaluation of the requirements of these three aspects has generally lagged behind the understanding due to the diversity of interests and perceptions embedded by the local, national and international cultures of stakeholders. Jones (2010) and Rapport (2009) stress that aspects of cultural built heritage are socially constructed so that, in a sense, the conservation process is driven by the ability to adapt to other functions in cultural settings. Furthermore, Von Droste and Bertilsson (1995) state that it is challenging for heritage conservation to maintain the authenticity and integrity of the historic fabric. The interpretation of what heritage is and the decision about how to conserve are contingent upon the interpretations made by the different stakeholders in the conservation sector. Significant values, authenticity and integrity have different meanings in different cultural contexts so, in conservation situations, people consider their dynamic cultures when defining the meaning of authenticity, thus bringing associated challenges in meeting the expectations of cultural built heritage management at the broader level of society.

Cultural built heritage cannot be managed without taking change into account, since it will continue to age over time. These changes have caused built heritage to lose some elements of authenticity and integrity due to the varying popularity conservation approaches such as preservation, restoration, rehabilitation, reconstruction and natural decay, which have diminished their significance. For example, Monger (1988) questions whether George Washington's Axe is still a cultural object after heritage management in the museological context replaced three handles and two heads without consideration of this approach's obliteration of its authenticity and integrity. Another example is the case of Ise Shikinen

Sengu in Japan where, according to Coulmas (1994), this heritage management practice involves the idea of immortalisation or perpetual renewal of Japanese temples whose approach manifests in the reconstruction, replacement and rehabilitation of its human built structures. A new field of ideas concerning the safeguarding of cultural built heritage has initiated the involvement of a wide range of stakeholders in the heritage sector who often make decisions that better suit their professional interest than those of the built heritage (Chirikure *et al.*, 2010; Rapport, 2009; Graham and Howard, 2008; Tweed and Sunderland, 2007; Howard, 2003; De la Torre, 2002; Jokilehto, 1999). Thus, pursuing the relationship between heritage values and the characters of authenticity and integrity could provide an approach that gives a clearer understanding of stakeholders' perceptions of the conservation in connection to the cultural built heritage they are trying to protect. This brings this chapter to the discussion about the conservation of cultural built heritage, which is part of this research's conceptual framework and is discussed in the subsequent section.

2.3 The conservation of cultural built heritage

After discussing cultural built heritage and its three aspects – significance value, authenticity and integrity – it is now appropriate to explore the concept of conservation and its application to cultural built heritage. The idea of conservation has appeared in the heritage literature from as early as the 16th century, with a focus on social memory (Jokilehto, 1999). Conservation has at various times been understood to mean romanticisation, preservation and restoration (Jokilehto, 1999). The inception of the term 'conservation' occurred due to political recognition of the necessity of balancing development while avoiding the destruction of the historic fabric in the cultural landscape. The reason for its foundation was partly a result of the efforts of individuals with the intrinsically divergent interests, including William Morris, John Ruskin, Phillip Webb, Eugene Viollet-le-Duc, as indicated in Section 1.1. In order to respond to this research's problem, the definition and principles of the conception of conservation in relation to cultural built heritage must first be discussed.

2.3.1 Definition and principles of heritage conservation

'Conservation' refers to the policies and actions that are used to sustain the value, perceptions and significance of built heritage from the past, both for present use and to preserve it for future generations (Getty Conservation Institute, 2010). The concept was developed in the

heritage sector for a variety of reasons. As discussed in detail by Avrami (2011), these reasons include (i) environmental sustainability through mitigation and adaption to climate change, (ii) meeting the demands of natural resources through energy and resources consumption, (iii) maintaining quality of life through pollutant and waste regeneration, and (iv) preventing further landscape destruction through economic and social sustainability. It follows, therefore, that the significant values attached to the authenticity and integrity of cultural built heritage can be retained through the process of conservation but also taking into consideration conservation decision-making about what stakeholders want to protect.

Since the 1960s, both the developed and developing world have experienced more significant modifications to their landscape and to their cultural built heritage than in any other historical period. These changes are evident in both Australia and Tanzania (refer Chapters 4 and 5). Although much of the historic fabric has been lost, a lot still remains and now requires constant maintenance, protection and preservation. Over the years, the biggest practical challenge has been interesting stakeholders in making new developments that are compatible with and which allow the continuous use of historic buildings, monuments and sites as well as in the broader built environment. Hence, one of the reasons why conservation principles were introduced was to set out standards and guidelines establishing minimal physical intervention in cultural built heritage (Wirilander, 2012; Alcántara, 2002). The aim was to protect cultural built heritage from destruction through the use of inappropriate methods and materials due to insufficient knowledge of conservation approaches. One example of a document which sets out effective conservation guideline is the Burra Charter (Sullivan, 2004). First adopted in 1979 and then updated in 1999, the Burra Charter is designed to provide a conservation decision-making and best management framework for heritage places (Australia ICOMOS, 2000).

The remarkable feature of the Burra Charter is that its conservation approach manifests in the contemporary Australian built environment, whereas in countries like Tanzania and America conservation is regarded as simply preservation (Kamamba, 2005; Hufford, 1994). The American National Trust for Historic Preservation (March, 2016) defines ‘preservation’ as:

conservation easements that protect properties that have historic, architectural, or archaeological significance and, in addition, can be used to preserve important natural land values that comprise the setting of historic buildings.

Fitch (1990) notes that preservation guidelines have been stretched since the 1960s. In other words, the term has been used interchangeably with ‘restoration’ and has often overlapped with other conservation principles comprising the rehabilitation and reconstruction of cultural built heritage. Cullingworth (1993), however, contends that the changes in heritage preservation meaning are intended to incorporate the perceptions, views and interests of different groups in the heritage sector. Clearly, the focus of preservation of historic buildings, monuments and sites in America, as in Tanzania, is similar to the conservation process (Figure 2.2) described in the Burra Charter 1999, where the conservation is based on significance values, authenticity and the integrity of cultural built heritage as well as the knowledge and experiences of heritage stakeholders (Australia ICOMOS, 2000).

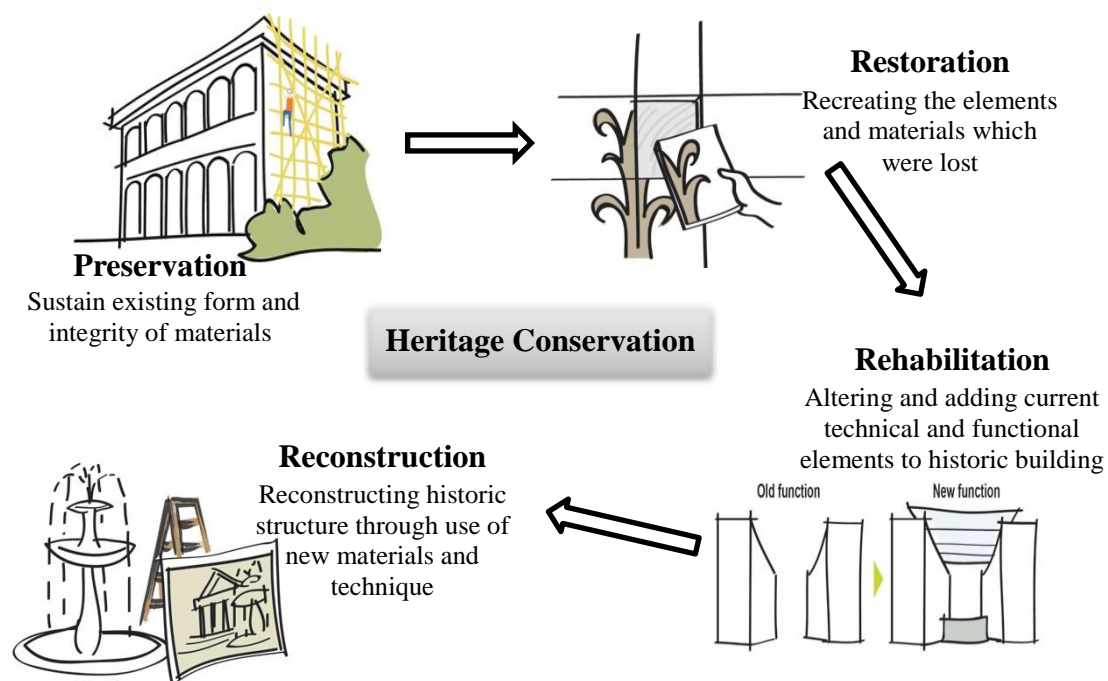


Figure 2.2 Principles and guidelines of the heritage conservation process
(Source: Author (2015) based on the ICOMOS 2000 and Images taken from the Hong Kong Institute of Architect (2012))

Figure 2.2 illustrates the principles and guidelines of the heritage conservation process as outlined in the Burra Charter 1999 (Australia ICOMOS, 2000) and discussed by Cullinane (2012). These conservation principles acknowledge the long life cycles of cultural places and objects while at the same retaining the existing physical conditions, even if they might have reached a point of functional, physical or economic obsolescence (Australia ICOMOS, 2000). This recognises that heritage stakeholders are often faced with the conservation decision to

preserve, rehabilitate, restore or reconstruct such resources. In some countries, including Australia and Tanzania, conservation principles have been integrated into planning policies and regulatory frameworks to ensure that the cost of losing some elements of authenticity and integrity of heritage value is minimal (discussed in further detail in Chapters 4 and 5). As such, the built heritage sectors have created a systematic decision-making process to guide the conservation planning and management of the historic environment.

However, the Burra Charter and James Kerr's Conservation Plan (a guideline for a conservation plan) can only, as stated by O'Hare (2004: 1), '*provide rigorous and useful definitions of cultural significance and conservation*' in relation to the development of cultural built heritage. These guides have philosophical limitations in their application to the meaning of the authenticity and integrity of heritage values attached to the built forms in the constantly changing cultural landscape (Hanna, 2015; Cullinane, 2012; Marquis-Kyle and Walker, 2004; Gojak, 2001). For instance, O'Hare (2004) notes that heritage conservation practice in Australia often overlooks humanised landscapes that connect the values of past, present and future generations. In other words, the decision-making outlined in the conservation theory and practice has failed to effectively consider the priorities and decisions of stakeholders, who are described by O'Hare (2004: 2) as '*those who own, use, legislate and value the evolving urban heritage.*' As noted earlier, sustainability in the heritage sector cannot be achieved without integrating the diverse cultural aspirations and values of the built environment into the goals of a conservation plan (Kayan, 2015; Barthel-Bouchier, 2012; Avrami, 2011; Getty Conservation Institute, 2010; Jamal and Stronza, 2009; Tweed and Sutherland, 2007; Jokilehto, 2006b; O'Hare, 2004; Hawkes, 2001).

2.3.2 Decision-making for the conservation process

Much of the present-day research on management is concerned with the way decisions about organisational goals should be framed. Such research addresses approaches to guiding the engagement of judgements and the decisions of decision-makers in the organisational process. Lewis *et al.* (2001) define 'organisational decision-making' as a process that occurs at different levels of an organisation. This definition of decision-making implies that the management of an organisation can only achieve common goals when it involves all its stakeholders in the entire process, from the identification of organisational values and

development of effective strategies through to the implementation and monitoring of decision-making outcomes. Stoner *et al.* (1994) stipulate that the decision-making process can be applied to any organisation. In this research, the decision-making process is applied to the cultural heritage sector.

According to Pickard (2001), one of the key methods by which the principles and guidelines for the protection of cultural built heritage has been implemented is through the development of conservation planning. This method focuses on selecting, implementing and managing long-term strategies in accordance with the Burra Charter (Australia ICOMOS, 2000) and James Semple Kerr's Conservation Plan, which was first published in 1982. According to Hanna (2015: 88), Kerr was the key author of the Burra Charter in 1978 and, since the adoption of his conservation plan in 1982, James Kerr's Conservation Plan has since been expanded to outline the Burra Charter process. As the result, these two documents have '*contributed to Australian heritage practice and principles becoming internationally influential*' (Hanna 2015: 88). These guides specify that a rigorous conservation plan is needed to achieve a comprehensive process for the evaluation of environmental problems and formulate sound conservation decisions about cultural landscapes with regard to their significance values (Kayan, 2015; Marquis-Kyle and Walker, 2004). Generally, a heritage conservation plan has three phases in its decision-making process: understanding significance, developing policies and the management of conserved places. The three phases are first reviewed in a staged process, as outlined by the Burra Charter (Australia ICOMOS, 2000). Following this, its compatibility with international conservation charters is revisited below.

The first phase, *understanding the significance of a place*, relates to the first step of investigating and collecting information about the tangible aspects (fabric, settings) and intangible aspects (history, use and interpretation) of a place (Forster and Kayan, 2009). For example, the tangible attribute of the rock painting site at Mongomi wa Kolo in Tanzania is the fabric expressed in the physical form of the rock art. The intangible aspect is the spiritual value expressed by the local tribe who make pilgrimages to see the rock art (Bwasiri, 2009). The second step is assessing and establishing the culturally significant values embodied in a place (See Figure 2.1), which can be achieved by use of either the threshold value or

comparison to a similar place within a country. This second step entails the use of the quality of authenticity and the condition of integrity to evaluate an accurate representation of the expression of values of a cultural property in relation to cultural attributes (Rössler, 2002). For instance, the Australian Environment Protection and Heritage Council (EPHC) uses threshold criteria which rely on comparing proposed cultural places with similar heritage places listed in the local, state or territory and national registers (EPHC, 2008). In short, this phase ensures that the decision-making process develops the appropriate conservation policy for the identified heritage places.

The second phase is *developing conservation policy*. In this research, conservation policy is broadly interpreted as the actions needed to retain values and policies for guiding the management of cultural significant places for the future. Kerr (1996) notes that the fundamental purpose of this phase is to safeguard the authenticity and integrity of significant values for the short and long-term survival of cultural places. The first step of this phase involves the identification of management opportunities (for example, economic aspects or funding for maintenance costs) and impediments including threats (such as developments, ownership, natural events), operational functions (such as adaptation, reuse) and legal requirements (for example, heritage approval). The second step is based on developing a conservation policy with rules and guidelines specifying the standards needed to maintain important aspects of the historic environment into the future. The third and final step is preparing a management plan: an action plan that sets the priorities of the maintenance schedule, condition survey and principal approaches to the conservation policies that are to be implemented. Policy development is seen as a key phase in conservation planning since it evaluates the cultural, social, economic, political and environmental factors that stand in the way of implementing sustainability in cultural built heritage management.

The third phrase is ensuring that *management of cultural built heritage complies with conservation policy* relevant to the local, national and international communities. The first objective of this final phase of decision-making is to implement conservation plans, which are mostly affected by the availability of conservation opportunities (e.g. incentive schemes) and impediments (e.g. natural disasters) discussed in phase two above. In addition to heritage stakeholders' needs and priorities after issues such as the degree of threat to the authenticity

and integrity of the significant values of irreplaceable cultural places are considered (Hanna, 2015; Australia ICOMOS, 2000). In order to determine conservation priorities, stakeholders need to satisfy the second objective of this phase, which is monitoring results and reviewing plans in relation to changes that might have occurred in phase one. However, Toniola *et al.* (2014) state that it has proved difficult to achieve this due to the limited time frames for assessing results and the contradiction between heritage and planning policies that occurs when individuals and societies lack clear and common conservation goals.

Nowadays, conservation planning is strongly defined by external responsibilities and roles responding to individual and societal pressures. Individual causes are often related to heritage stakeholders who tend to be associated with built heritage conservation as long as the decision-making process promotes self-interest. Societal causes are driven by social responsibilities and are usually facilitated by common conservation goals in the local, national and international settings. The Australian State of the Environment report (State of Environment, 2011) stresses that conservation decision-making can be achieved effectively when there are local, national and international charters that are integrated with the broad involvement of stakeholders at all levels in the heritage sector, including individuals and groups in the public, private and community sectors.

The next section discusses some international policies related to the conservation of cultural built heritage, followed by a discussion of stakeholders and their involvement in conservation. The legislated heritage regulations adopted at the local, national or regional levels of the countries studied in this research are covered in Chapters 4 and 5.

2.3.3 International conservation charters and documents

In 1931, European nations came together in Athens to find a common ground for the conservation of cultural built heritage. After the meeting, the first international document outlining modern conservation policy, called the Athens Charter, was formulated (Gold, 1998). The charter set out an integrative approach based on the restoration of cultural built heritage for educational purposes rather than replication, for fear of falsifying history (Gold, 1998). During the post-war period of 1945–1955, restoration activities were affected by large-scale damage to cultural built heritage in both eastern and western Europe. This

prompted the development of the Hague Convention of 1954, the first protocol to prevent the destruction of significant movable and immovable cultural heritage in areas under attack by religious, ethnic, civil or institutional conflicts (Boylan, 1993).

The post-war period both consolidated public taste and distorted history. The 1963 publication of *Theory of Restoration* by Cesare Brandi (cited in Matero, 2007) suggests conservation should first be concentrated on the authenticity of materials and then followed by other historical attributes. Brandi further emphasises that the use of substitute material presents a challenge to conservation and thus should be discouraged. In May 1964, following the publication of *Theory of Restoration*, the International Congress of Architects and Technicians of Historic Monuments produced the Venice Charter of 1964 at their second meeting held in Venice (Matero, 2007). This International Charter for the Conservation and Restoration of Monuments and Sites consists of international guidelines and standards outlining better practices in the conservation of ancient historic buildings and monuments. The principles in the 1964 Venice Charter stress that preservation and restoration should revolve around respecting the authenticity and integrity of the original fabric or material of the historic place.

However, in cases where traditional techniques or materials are unavailable, the charter provides an alternative:

Where traditional techniques prove inadequate, the consolidation of a monument can be achieved by the use of any modern technique for conservation and construction, the efficacy of which has been shown by scientific data and proved by experience. (ICOMOS Venice Charter, 1965: Article 10)

Although the Charter did therefore legitimise the use of modern materials in the conservation of cultural built heritage, its processes primarily support traditional cultural methods. As a result, all around the world, historic structures have been both neglected and compromised due to the unavailability of historical materials and expertise. Accordingly, the signatories to the Venice Charter formed the International Council on Monuments and Sites (ICOMOS) in 1964, bringing together international experts and practitioners, including those from the fields of archaeology, historical archaeology, art history, architecture, heritage management, geography and town planning, to review standards and establish international benchmarks for conservation created by ICOMOS committees (Hanna, 2015).

The idea behind the development of ICOMOS (1965) was to create awareness of the significance and role of the intangible aspects of cultural built heritage. These are specified as (i) conserving cultural heritage through the authenticity of outstanding universal values, (ii) the conservation of living cultural built heritage and (iii) the conservation and technical treatment of tangible archaeological sites. Gradually, different approaches towards cultural built heritage conservation merged, giving international backing to recommendations by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and later in the Burra Charter. In 1972, ICOMOS was named by UNESCO as a consultative organisation to the World Heritage Committee (Hanna, 2015). Its responsibilities are to assess nominated cultural places for inscription in the World Heritage List as well as conduct technical support and prepare conditional survey reports on the conditions of listed sites.

Adopted in 1972, the World Heritage Convention is another document that has come to influence the conservation of cultural built and natural heritage places (Titchen, 1996). The Convention outlines the process through which cultural built heritage can be identified, conserved and managed. In some countries, it is treated as part of statutory legislation and thus included in planning and development policies. All the doctrines and charters discussed in this section assume that heritage is for all humankind and thus preservation activities should be directed to the world's built heritage. However, these conservation guidelines and policies have come under some criticism, with countries such as Japan and China criticising them for being Eurocentric (Kwanda, 2012; Han, 2008). Individuals and organisations like ICOMOS drew attention to the value of non-Western cultural built heritage in the middle of the 1970s, resulting in the deliberation of new documents that build upon existed conservation doctrines and charters, such as the Venice Charter of 1964.

In 1976, Australia ICOMOS finalised the Burra Charter, which outlines the principles and guidelines for the Australian heritage conservation process (Hanna, 2015). The charter was adopted in 1979 by the Australia ICOMOS and its subsequent amendment was adopted by the state Heritage Councils in Australia (Lennon, 2004). The Charter addressed the pitfalls of the Eurocentric approaches to the conservation of authenticity and integrity by introducing the notion of 'cultural significance' in respect to social and aesthetic values (Winter, 2009; Labadi, 2007). The Burra Charter was refined in the early 1980s and followed by

amendments in 1981, 1988 and 1999, which were intended to address Australian heritage conservation problems (Hanna, 2015; Labadi, 2007; Lennon, 2004). Today, the Charter has become an industry standard document in the conservation of cultural built heritage in Australia as well as in other countries including Tanzania (Hanna, 2015; Kigadye, 2012).

In recent years, the growth of cultural diversity due to international migration has academic and practitioners in the heritage conservation field concerned with the way the assessment of the significant values, authenticity and integrity of cultural built heritage is carried out in the rapidly changing built environment (Logan, 2012; Graham and Howard, 2008; Ashworth *et al.*, 2007; Rössler, 2006; Nasser, 2003). This new perspective caused ICOMOS to prepare the Nara Document of Authenticity of 1994. As Ruggles and Silverman (2009) note, this document was developed from the Venice Charter of 1964 and its aim is to cover issues of cultural diversity in relation to the conservation of cultural built heritage. The Nara Document of Authenticity (1994) states:

All judgements about values attributed to culture properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgement of values and authenticity within fixed criteria. On the contrary, the respect due to all cultures requires that heritage properties must (be) considered and judged within the cultural contexts to which they belong (ICOMOS, 1994: Article 11)

The document appeals for the observance of the principles and standards ratified by international charters, although the responsibility for the conservation has been placed on the culture that identified the historic fabric. As Jones (2010) identifies, the document has so far been helpful but needs to be further reviewed in order to be consistent with the dynamic evolution in the cultures of various places.

While international charters share approaches to cultural built heritage conservation today, their declarations continue to place emphasis on different aspects of the built heritage in advancing a more comprehensive understanding of our past, present and future cultural values. For this reason, by the end of the 20th century, built heritage conservation emphasised the values attributed to the authenticity of cultural and physical significance as well as economic aspects of cultural built heritage (Winter, 2009; Labadi, 2007; Lennon, 2004). However, in the 21st century, global issues such as population growth and urbanisation as

well as increased demands on housing and infrastructure have brought about unprecedented changes to the built environment. Consequently, conservation plans have been changing and are expected to continue changing in order to adapt to the cultural landscape to the evolving needs of the world cultures, built environment and the interests of its stakeholders (Hanna, 2015). These changes have had significant impacts on cultural built heritage and will continue to do so as long the changes continue to occur (Barthel-Bouchier, 2012; Getty Conservation Institute, 2010; Laing *et al.*, 2007).

As a result, all international charters for the conservation of cultural built heritage argue management systems should make use of all the stakeholders who appreciate and have an interest in safeguarding the significant values of cultural built heritage (Australia ICOMOS, 2000). However, there is limited knowledge of how stakeholders determine the conservation process of cultural built heritage. This research proposes that it is appropriate to determine the drivers of cultural built heritage values based on stakeholders' attitudes and preferences. Therefore, a relevant question is: what values do stakeholders bring to heritage conservation? The discussion in the following section is not intended to identify the entirety of the meanings of the term *stakeholder*. However, it provides a brief account of heritage stakeholders, the nature of their stake, their basic forms and their different perceptions about conservation of cultural built heritage and it is intended to represent a reasonable sample of the group.

2.4 An overview of stakeholders

Howard (2003: 186) defines the heritage process as '*a chain that moves through discovery or formation, inventory, designation, protection, renovation, commodification and, sometimes, destruction.*' Picturing the heritage process as a chain makes it evident that multiple stakeholders with different value perceptions are embedded in the decision-making process of built heritage conservation and management. An analysis of stakeholders' perceptions provides an opportunity to identify gaps in the heritage process and plans, a conservation practice that is accepted by stakeholders in the heritage field. In the heritage management literature (Keitumetse, 2016; Hussein and Armitage, 2014; Garden, 2011; Agnew and Bridgland, 2006; Throsby, 1997), the application of stakeholder theory has become increasingly important, especially in regards to heritage tourism, traditional knowledge and

Indigenous custodianship, whether in Australia, Tanzania or another national setting.

The term *stakeholder* first appeared in the Stanford Research Institute (an American non-profit independent centre for researching economic development projects) in early 1963, where it was used to describe the individuals and groups that support an organisation's goals (Freeman, 1984). Since then, the stakeholder concept has been researched and developed to highlight the different conceptions that scholars seek to address in practice. For example, in the following literature stakeholders are defined as:

- '*groups to whom a corporation is responsible*' (Alkhafaji, 1989: 36);
- '*persons or groups that have, or claim, ownership, rights, or interests in a corporation and its activities, past, present, or future*' (Clarkson, 1995: 106);
- '*those individuals or groups who depend on the organisation to fulfil their own goals and on whom, in turn, the organization depends*' (Johnson and Scholes, 2002: 206);
- '*individual people who depend on a firm in order to achieve their personal goals and on whom the firm depends for its existence*' (Steadman and Green, 1997: 142).

Within stakeholder literature, researchers have attempted to provide a clear definition of stakeholder that covers the dynamic and inherent relationship of stakeholders and their organisation which has been embraced in the management process of various fields (Bryson, 2004).

For simplicity, Freeman (2010: 46) describes a stakeholder '*as any group or individuals who can affect or be affected by the achievement of the organisation's objective.*' The literature considers this description as the most inclusive because it acknowledges any individuals, groups or organisation within or outside an entity, regardless of the entity's interest in them. Friedman and Miles (2006) develop and explore two further concepts: 'affect or be affected' and 'achievement.' The former illuminates a broad view of the nature of the relationship between an entity and its stakeholders, and the latter narrows the number of stakeholders in an organisation in terms of the attribute of value. In this sense, the value criterion is used to classify stakeholders in accordance with whether they possess the power to influence, the legitimacy to shape and sustain an organisation's beliefs, values and norms and urgency related to the ability to press immediate attention to critical issues related to decision-making (Friedman and Miles, 2006; Mitchell *et al.*, 1997)

According to Reed (2008), the classification of stakeholders based on power, legitimacy and urgency is achieved through a stakeholder analysis. This is a tool used to identify organisational actors and assess behaviour, interest, expectation and interrelations in order to understand perceptions of policies, plans or the implementation of organisational objectives. This approach is considered important in any decision-making processes as it empowers individuals and groups in the management of environmental resources and identifies the way in which these aspects can potentially influence decision-making processes. The absence of this approach may allow powerful and well-connected stakeholders to influence the outcome of the decision-making, which is an acute risk faced by many organisations. To avoid this problem, Reed (2008) lists three characteristics that must be completed before undertaking a stakeholder analysis: identifying stakeholders' power, legitimacy and urgency; categorising stakeholders' objectives in terms of interest and influence; and managing the relationship between stakeholders.

Stakeholder analysis is commonly used in many disciplines, in particular in the economics and management fields. The essential tenet of stakeholder analysis is that to reach an organisational goal, the benefits and competing objectives of all stakeholders should be taken into account rather than only considering the goals of the corporation. For example, Clarkson (1995) and Sternberg (1997) argue that the survival of an organisation depends upon the maximisation of wealth, value and satisfaction for its stakeholder groups. As a consequence, in the last few decades, stakeholder analysis has gained popular in the theory, practice and policy of the conservation of cultural built heritage (ICOMOS, 2000; De la Torre, 2002; Aas *et al.*, 2005; Smith, 2006; Birabi, 2007; Getty Conservation Institute, 2010; Garden, 2011; Bushozi, 2014; Throsby, 2016). Though it is important to present existing debates, this thesis is not concerned with arguments about stakeholder theory but instead acknowledges its existence in the literature by pinpointing its motives for identifying stakeholders and their shared characteristics as well as linking the theory to the heritage sector in the context of this research, as the concept is widely applied in the field of business and marketing.

2.4.1 Stakeholder issues in conservation of cultural built heritage

The Australia ICOMOS Burra Charter of 1999 provides a best practice standard for managing cultural heritage in Australia and other countries in the world. It defines

conservation as a process that takes into account all efforts involved in protecting a place so as to retain its significance values, authenticity and integrity (Australia ICOMOS, 2000). In the broader heritage management literature, there appears to be fragmented knowledge among interest groups about the nature of the conservation process since the introduction of heritage protection in the late 19th century. For example, in Tanzania, during the colonial and postcolonial periods, heritage managers banned the traditional practice of touching and splashing alcohol on Mongomi wa Kolo, a sacred rock art site in central Tanzania, so that the integrity and authenticity of the place would be retained in the context of their professional understanding of the traditional values (Bwasiri, 2009). However, this restriction may be considered not consistent with good heritage management if it prohibits local communities from meeting their spiritual needs.

For this reason, it is necessary to have effective informed collaboration among various stakeholders in the cultural heritage context to avoid conflict between the disparate interests of the groups involved in heritage conservation and management. Gray (1989: 5) defines ‘collaboration’ as a process that brings together groups of people who see *‘different aspects of a problem can constructively explore their differences and search for solutions that go beyond their own limited vision of what is possible.’* Gray (1989) states that collaboration needs to involve participatory decision-making in order to reach a mutual understanding while at the same time each stakeholder maintains his or her own distinct identities within an organisation. Within this context, the collaborative approach is important in the cultural heritage sector as it facilitates the individual and collective interests of stakeholders that impact on conservation decision-making. Additionally, the extensive interrelationships between stakeholders encourage a flow of information that can result in positive long-term decisions about the performance and development of the conservation of cultural built heritage.

In this respect, the first stage of applying stakeholder analysis to this research is to identify the stakeholders involved in heritage conservation and management, since they come from the areas of built environment and have various and sometimes conflicting interests and objectives. Jamal and Stronza (2009) propose that when using stakeholder theory, stakeholders are viewed based on their power, legitimacy and urgency positions. Since there

are a large number of stakeholders involved in the heritage sector, using a holistic analysis to identify the position of individual stakeholders in the network of other stakeholders is important for creating effective decision-making which, for the purpose of this research, is the conservation of cultural built heritage. As Rowley (1997: 887) puts it:

to describe how organizations respond to stakeholders, scholars must consider the multiple and interdependent interactions that simultaneously exist in stakeholder environments. Each firm faces a different set of stakeholders, which aggregate into unique patterns of influence.

Consequently, a stakeholder analysis is carried out in this research in order to capture the strategic views of stakeholders' relationships that may enable the researcher to learn more about the motivations, opinions and perspectives of stakeholders who have an interest in the conservation of cultural built heritage in Australia and Tanzania.

2.4.2 The identification of stakeholder groups

Aas *et al.* (2005) note that the lack of stakeholder analysis in managing cultural built heritage has hindered communities, policymakers and practitioners in making effective and appropriate conservation decisions. The lack of such research partly explains the importance of this research in that it evaluates the perceptions of stakeholders who are directly and indirectly involved in cultural built heritage and determines their interests in the management of cultural heritage and their roles in the conservation process. As Sheehan and Ritchie (2005) maintain, it is important to first identify the groups to which stakeholders belong and make a clear distinction between their roles in the decision-making. In this section, the basic forms of stakeholders in the decision-making process are discussed from three different perspectives: the public sector representing political interests, the private sector reflecting personal or corporate attributes, and the community sector depicting collective attributes in a social group (Beach *et al.*, 2008: 06). Figure 2.3 presents a summary of different kinds of stakeholders involved in the heritage sector.

The *public sector* is a key owner of heritage buildings, monuments and sites under trusteeship as well as a key stakeholder in the management of other cultural built heritage and activities in the entire built environment. It includes the institutions at local, national and international levels that have power to classify and protect heritage assets with significant values (Beach *et al.*, 2008). It is responsible for enacting the policies and regulations that promote and

encourage the conservation of state cultural built heritage (Ichumbaki, 2012). In addition to that, the public sector controls new development and expands protection criteria to accommodate changes that may affect the authenticity and integrity of cultural landscape (Ichumbaki, 2012; Beach *et al.*, 2008). Its principal roles involve identifying, assessing and managing listed heritage in accordance with conservation legislation. This clearly makes the public sector a key stakeholder, as indicated by its level of power, legitimacy and urgency of stakeholders in the decision-making process.

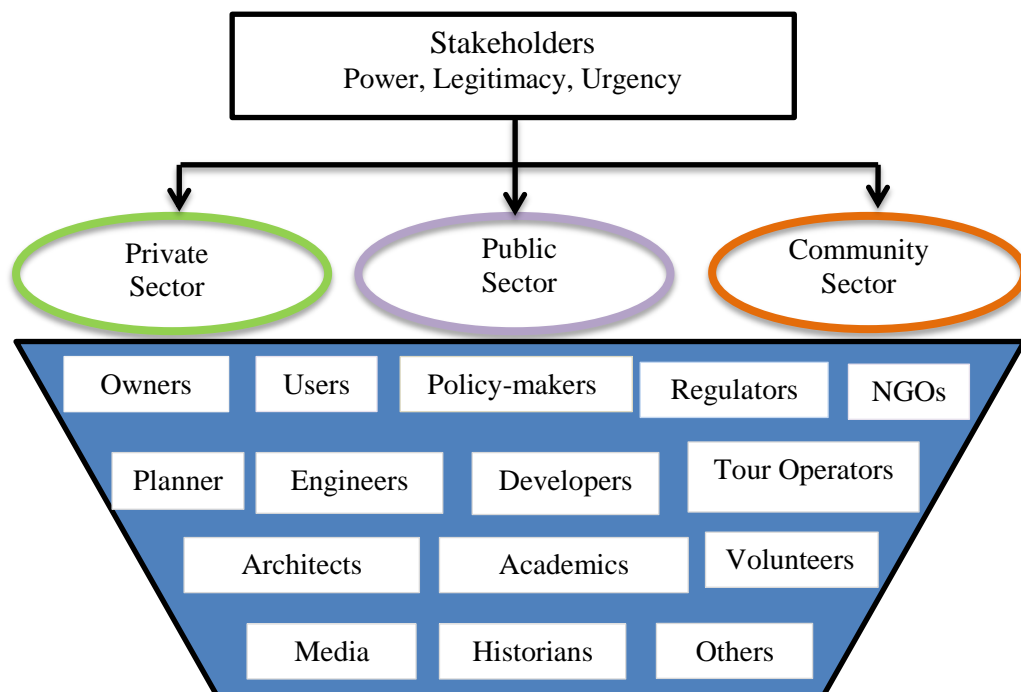


Figure 2.3 Stakeholders in the heritage sector (Source, Author, 2015)

The *private sector* represents heritage owners, the development sector, planners and tourism operators who have legitimate interests in heritage places. Many stakeholders in the private sector tend to treat their heritage properties as places for self-efficacy, economic investment or personal entertainment and, in many cases, not as national heritage (Petrie, 2005; Marks, 1996). As a result, the perception of the commodification of heritage places by the private sector impacts the authenticity and integrity of conservation of significant values (Petrie, 2005). Heritage literature has provided examples of how privately owned historic buildings have been in a state of disrepair when the public sector intervenes (Sheriff, 2014; Besha,

2009; Beach *et al.*, 2008; Petrie, 2005). This makes the private sector a ‘specious supporter’ stakeholder because their activities have the power to undermine heritage conservation and the sustainability of significant built heritage through self-interest. Thus, the involvement of such stakeholders in the decision-making process is important to producing a holistic and operationally successful conservation plans.

The *community sector* consists of professional practitioners, non-governmental organisations, academic institutions, volunteers and the media at the local, national and international levels as well as the general public. Avrami *et al.*, (2000) note that the conservation of cultural built heritage relies on support from community groups due to the complexity of perceptions related to significant values, authenticity and integrity. Likewise, the Getty Conservation Institute (2010) argues that such groups contain a mixture of interests which may help to redirect public and private stakeholders’ interests for the wellbeing of general public. Some of the community groups’ interests are summarised below:

- *Heritage practitioners* and their professional bodies play a vital role in conservation decision-making processes since they assess perceptions about built heritage aspects and are often responsible for establishing conservation policies and for assessing the heritage management systems of the government, industry and community groups (Garden, 2011). Experts include historians, archaeologists, anthropologists, architects, conservators, managers, planners, engineers and landscape architects.
- *Non-governmental organisations* (NGOs) promote and fund the cultural heritage assessment and listing programs of the public sector, private sector and local communities at both the national and international level.
- *Academic institutions* develop a wide range of heritage curriculum for education institutions, coordinate seminars and forums about the multidisciplinary heritage practices for experts in the professional organisations and conduct research to advance ways to bring about effective understanding of the principles and consistent expertise involved in the heritage conservation process.
- *Volunteers* act as advocates of the cultural heritage sector since they apply their skills to conservation practices and their knowledge to educating other members regarding the cultural heritage assets.
- The *media* provide support in terms of campaigning to save historic places,

monuments and sites and sharing documentaries and exhibitions about heritage places on television, radios and the Internet.

- Users such as residents, occupants, retailers, visitors and others whose demand for historic or modern built facilities may directly or indirectly affect the level of built heritage conservation.

However, scholars note that an understanding of stakeholders' roles and responsibilities is fundamental to the conservation of cultural built heritage (Jepsen and Eskerod, 2009; Ashworth *et al.*, 2007; Aas *et al.*, 2005). Emphasis has been placed on the specific interests of stakeholders related to conservation plans rather than bringing together all heritage actors who have a stake in decision-making for the purpose of finding a sustainable conservation of cultural built heritage (Garden, 2011; Jepsen and Eskerod, 2009; Beach *et al.*, 2008; Aas *et al.*, 2005). As Mason (2008: 307) observes, '*many decisions about conservation are made by politicians, bureaucrats, investors, owners, and other outsiders to conservation discourse.*' Such stakeholders are involved in the conservation process because of their power, profit and political interests (Mason, 2008). This is most prevalent challenge of heritage conservation. Pioneers of stakeholder theory (Freeman, 1984; Alkhafaji, 1989; Clarkson, 1995) posit that organisations should develop a decision-making process that maximises the interest and needs of its relevant key stakeholders. To this end, a clear critique of the heritage sector's definition of the term 'stakeholders' does not resonate with all of the stakeholders involved in the conservation of cultural built heritage. Until this changes, a framework for a sustainable conservation policy, regulation and practice for cultural built heritage is unlikely to be achieved. This said, for the purpose of this thesis and in relation to Figure 2.3, 'stakeholder' refers to '*individuals and groups whose interests, values and expectations are key drivers to achievement of a conservation process, policy and practice of cultural built heritage.*'

Conversely, as noted by Jones (2010) and Aas *et al.* (2005), heritage management problems emanate from stakeholders' diverse perception. For example, Bandarin and Van Oers (2012) argue that the increased use of the term 'perception' over the last decade has brought about a complexity in the approaches used to identify, protect, present and transmit of heritage and, if not addressed, it will continue to increase drastically. To be more precise, Amar *et al.* (2017), Jamal and Stronza (2009), Smith (2006) and Mason (2005) all mention that

perceptions can either create barriers or motivate stakeholders towards a built heritage conservation process. Little is known, however, about stakeholders' perception of the conservation of cultural built heritage due to limited research conducted within the heritage sector. Thus, by placing a focus on stakeholder perceptions, the heritage sector has an opportunity to create an integrated sustainable approach for the conservation of cultural built heritage. As stated by Loulanski (2006: 228), understanding perception certainly:

bridges between academic disciplines as well as between heritage stakeholders, sectors, and scales are to be built to achieve a better understanding of the complex nature of heritage and its multiple interactions. Only then it could become possible to control, plan, manage, and sustain heritage.

In the next section, the concept of *perception*, which impacts the interpretation of the authenticity and integrity of significant values as well as influencing the decision-making process of the conservation of cultural built heritage, is discussed in general. This description of the basic forms of stakeholders is part of the process involved in the careful selection of key participants in the focus group studies (See Chapter 3). In this thesis, only professional stakeholders from public, private and government sector were invited and selected to participate in this research. This is because, as noted by Keitumetse (2016), Heathcott (2013) and Birabi (2007), heritage professionals act as an intermediary whose function is to find a common goal permeating stakeholders' competing interest and perceptions.

2.4.3 Framing the concept of perception

Throughout the research thus far, this thesis has asked the question of what drives the conservation of cultural heritage, with a central focus on perception, which is an object of this empirical investigation. It was noted in the previous section that in order to ensure sustainability in the conservation of built cultural heritage, the decision-making process needs to consider stakeholders' perceptions in a wider context rather than just focusing on their roles and responsibilities. This thesis does not discuss the theory of perception in detail, as it is beyond the scope of this research. Instead, this section discusses the way in which perceptions relate to the theoretical and empirical approaches to the conservation of built cultural heritage.

Schiffman *et al.* (2001: 148) define perception '*as the process by which an individual receives, selects and interprets stimuli to form a meaningful and coherent picture of the*

world.' According to early modern empiricism, as noted by Brewer (2011), perceptions are information created by the nervous system from signals received not only by means of sensory organs but also the experiences that are developed as a result of prior knowledge. For example, before becoming a Moran warrior, each young Maasai man in Tanzania was required to go through the Olporror (coming of age), which involving killing a lion with his bare hands (Hussein and Armitage, 2014). This traditional practice might be seen or felt as barbaric and cruel by an animal activist but the Maasai perceive this act as brave and honourable. Generally, perception involves elucidating received information in the mind based on sensible experiences derived from learning, culture, expectations and planning. In this research, perception falls under two major areas of theoretical contestation: perception phenomenology and perception epistemology.

Perception phenomenology is a paradigm of conscious experiences represented by the collection of lives, space and time as part of the world (Fish, 2010). Metaphorically, a philosopher describes and interprets perception based on the theories of essence and existence which Merleau-Ponty (1962) describes as a point of departure between subjectivism (based on internal views such as awareness, desire and choice) and objectivism (such as external views constituted by entity, beliefs, and values). For instance, the maintenance of cultural landscapes and monuments occurred long before colonists in Australia and Tanzania assimilated the notion of conservation in the 19th Century (Hussein and Armitage, 2014). That is, heritage protection was under significant moral and societal traditions (subjectivism) rooted in a cosmological culture (objectivism).

Perception epistemology considers that knowledge is the foundation of the world (Fish, 2010); that is, philosophers use perception to justify the extent and nature of beliefs acquired through rational thinking between time and space. Stokes *et al.* (2014) argue that this philosophical thought is based on forms such as objects or structures, space in a time and location, and sensory characteristics like shape or colour of which questions can be asked. In contrast, when looking at the previous example of cultural heritage, if there were no link between the traditional and modern management systems at different times, stakeholders would have only superficial cultural heritage practices and, in this research, a logical investigation would be required to investigate the need for the built heritage conservation.

The theories of perception are the foundation of empirical investigation in many of the academic fields of social science, including cultural built heritage. Examples may be drawn from culture (Rapoport, 1969), anthropology (Hirsch and O'Hanlon, 1995), archaeology (Tilley, 1994), history (Lahr and Foley, 1998), architecture (Holl *et al.*, 2006), landscape planning (Bell, 2012), tourism development (O'Hare, 1997), the economy (Peacock and Rizzo, 2008) and sustainability (Tweed and Sutherland, 2007), to mention a few. Across these disciplines, researchers and practitioners examine how to link heritage buildings, monuments and sites with our representation of significant values and their relationships to authenticity and integrity. Thus, in order to decide whether and under what conditions the management of cultural built heritage should be implemented, there is a need to conduct an empirical investigation based on the knowledge and experience processes involved in conservation decision-making. It should be noted that this research is not aiming to collect extensive data on stakeholders' perceptions; rather, it conducts a comparative study of insights into different stakeholders' interests and perceptions and their expectations about the conservation of cultural built heritage.

2.5 Stakeholders, perception and built heritage conservation

In Australia, Tanzania and other countries, the establishment of the built heritage conservation movements coincided with a commitment to safeguarding the authenticity and integrity of significant values. Cultural built heritage offers current generations a way to link their accomplished past to visions of a proud and prosperous future. With the recent rapid development of the built environment, heritage conservation has been viewed as a process contradictory to development (Hussein *et al.*, 2014; Greffe, 2004; Zancheti and Jokilehto, 1997) and, as a result, in the last few decades there has been much destruction and depletion of built heritage. This has opened debates among stakeholders regarding conservation decision-making, with an emphasis on contributing to and supporting a stronger common understanding of the conservation of cultural built heritage. However, these debates tend to focus mostly on the nature of cultural built heritage values, the history of conservation and its impact on preserving built heritage materials. There is a lack of knowledge regarding what drives the conservation of cultural built heritage in a somewhat hostile contemporary context. This chapter has provided a review of the literature for this empirical investigation which has proposed a theoretical and conceptual framework for the conservation of cultural built

heritage. Against this background, it is observed that the development, transformation and destruction of cultural built heritage are riddled with the diverse interests and divergent perceptions of stakeholders in the heritage sector. On one hand, for instance, the local community, under custodianship, identifies and manages significant values of cultural landscape primarily from experience. On the other hand, practitioners conduct empirical investigations in order to understand heritage values and how to retain the authenticity and integrity of significant places. At the same time, policymakers protect and conserve cultural built heritage through perceived knowledge and experiences of community and practitioners. Each of these stakeholders is a vital component of the conservation decision-making process. These three groups of heritage stakeholders impact conservation decision-making in various ways, even though conservation guidelines and policies apply all over the world. Figure 2.4 presents an illustration of the current theories and concepts in the literature to explain and understand the drivers of the conservation of cultural built heritage.

The conceptual and theoretical framework model (Figure 2.4) posits that the relationship between stakeholders' perceptions and pressures from the modern built environment influence the conservation process concerning the management of cultural built heritage. That is, advancements in the construction and development industry have significantly shaped stakeholders' understandings of the meaning of cultural built heritage and its aspects, namely, significant values, authenticity and integrity. The framework further indicates that no single construct determines a conservation process but, instead, it is determined through various interrelated factors which are directly linked to the perceptions of heritage stakeholders. It is clear that heritage stakeholders are not a homogenous group (Section 2.4.2). While there have been calls for the involvement of diverse stakeholder groups in the decision-making process (Chirikure *et al.*, 2010; Smith, 2005), these stakeholders have evolved independently, each applying their own conservation process (Keitumetse, 2016; Aas *et al.*, 2005; Australia ICOMOS, 2000). Quite often, diverse perceptions pose challenges to the policy as well as the theories and practice of the built heritage conservation. However, the discussion of Chapter 1 and 2 indicate that the diversity of stakeholder perceptions affects the decision-making concerning the conservation of cultural built heritage. Up until now, the heritage sector has focused on theoretical and practical process rather than the perceptual relationships among the variables (Figure 2.4).

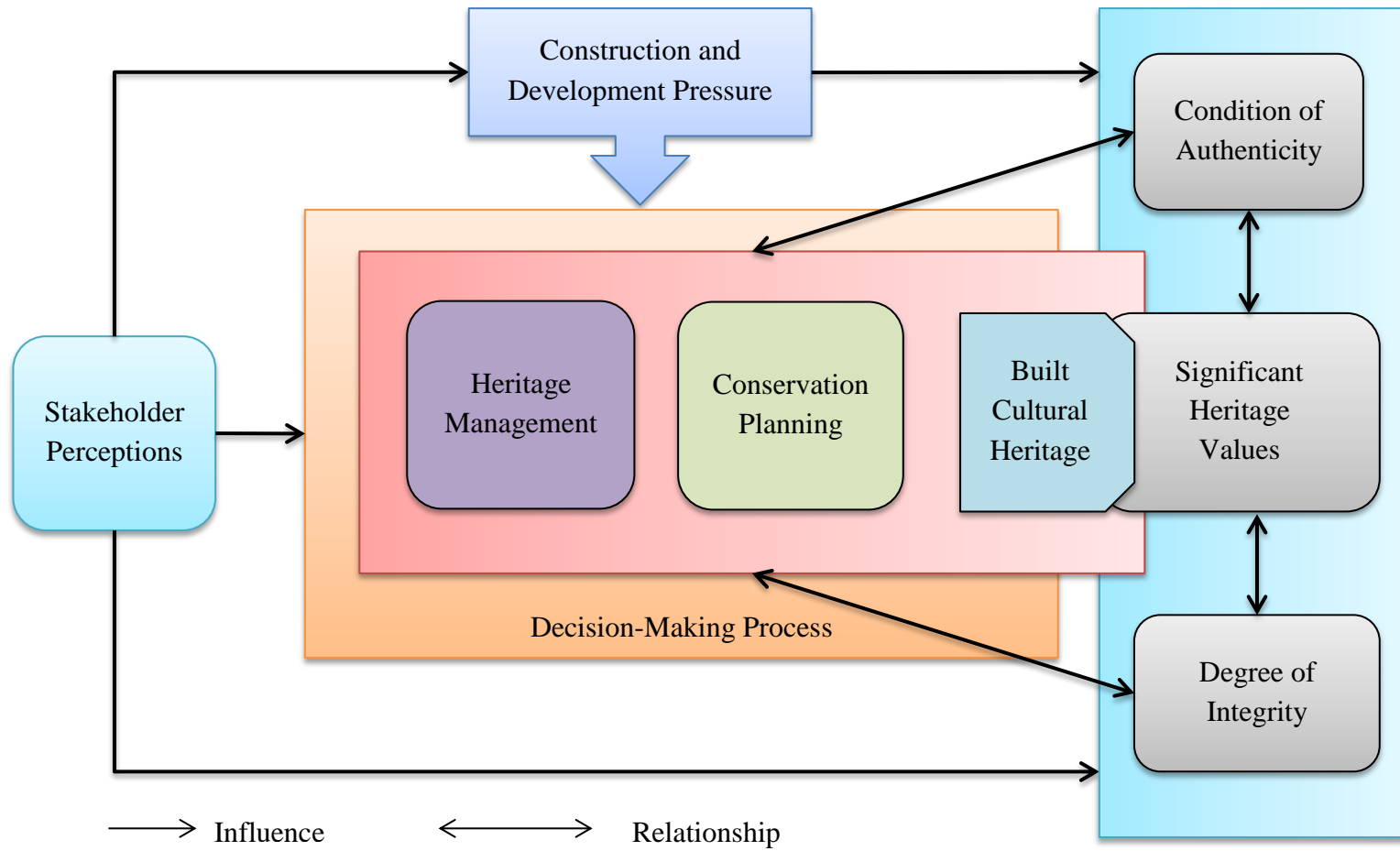


Figure 2.4 Conceptual and theoretical frameworks (Source: Author, 2015)

As a result of diverse perceptions, conflict arises among heritage stakeholders, mostly, as stated by Yung and Chan (2011: 459), ‘*about who knows best regarding what criteria and principles should be followed*’ in the conservation process. This is due to a lack of investigation of stakeholder perceptions, which provides a basis for addressing this thesis’s key question: *what drives the conservation of cultural built heritage?* The aim of this research is to identify a sustainable framework for the heritage sector that not only accounts for the contemporary and dynamic perceptions of its stakeholders but also responds to the implication for theory, practice and policy in the conservation of cultural built heritage.

2.6 Conclusion

The conservation of cultural built heritage has expanded drastically over the last century. This chapter has determined there is a need for the decision-making process to be based not only on fixed heritage criteria but also incorporate its stakeholders’ perceptions on the conservation of cultural built heritage. Heritage stakeholders are all working towards a similar conservation goal – ensuring historic buildings, sites and monuments are safeguarded for present and future generations. However, as pointed out in Chapter 2, the existing decision-making process for built heritage conservation faces three sets of diverse perceptions: one arising from the public sector (political interests), one from private sectors (market forces) and third the general community (public good). The situation renders the heritage sector unable to create a decision-making framework that responds adequately to diverse perceptions while meeting the conservation goals that are supported by all key stakeholders. Despite years of debates, the heritage sector needs to undergo a fundamental reconstruction of its conservation decision-making at some point. This gap is what this thesis seeks to address. The investigation of the unique and dynamic groups of stakeholders involved in the conservation of cultural built heritage is explored in this thesis through qualitative research, as this method allows for an in-depth understanding of the perceptions of stakeholders on the critical factors that are driving the decision-making process for the conservation of cultural built heritage. This method is helpful in grasping how stakeholders express their point of views, their expectations and priorities and what is relevant to the assessment of a historic fabric as well as identifying a rigorous framework in which all stakeholders share a collective goal for the conservation of cultural built heritage. Chapter 3 discusses in detail the research design adopted in this study’s empirical investigation.

CHAPTER 3: RESEARCH DESIGN

If we knew what it was we were doing, it would not be called research, would it? (Albert Einstein 1879-1955, cited in Calaprice, 1996)

3.1 Introduction

Chapter 2 presented the literature review that informs the theoretical and conceptual framework of this research. This chapter describes the research methods and the research design of this study. It begins by identifying relevant research paradigms which are rigorous within the field of social science. The research design draws on both ontological and epistemological philosophy to validate the use of a qualitative research design involving a multi-case study strategy, which is introduced and conducted in Chapters 4 to 6. This study uses both exploratory and descriptive approaches. The *descriptive study* is used to provide a general understanding of stakeholders' interests in and perceptions of the conservation of cultural built heritage. The *exploratory study* is then adopted to identify new insights about the conservation decision-making issues faced by stakeholders and factors relating to the evolution of the heritage administration systems within the heritage sectors in Australia and Tanzania. The stakeholder is identified as the unit of analysis. This study uses focus groups and follow-up interviews involving a representation of key stakeholders from the heritage sector as the primary data collection methods. Chapter 2 addresses ethical considerations and briefly reports the study limitations (e.g. the researcher's social status and unit of analysis. A detailed discussion of this is provided in Section 7.3). It also discusses the reliability and validity of this study as well as describes the data analysis process and the software utilised.

3.2 Research paradigm

Cultural built heritage is a diverse and rich field. Part of the built environment industry, it involves a range of interdisciplinary stakeholders from the private, public and community sectors. This field brings together stakeholders from different knowledge fields including history, architecture, anthropology, planning, archaeology, landscape design, policymaking, sustainability, engineering, construction and management (Garden, 2011; Aas *et al.*, 2005; Avrami *et al.*, 2000). Other stakeholders include the building owners, the community and those who appreciate the significance of cultural built heritage. The complexity of the built heritage field within conservation studies requires the development of specific theories and tools drawn from these various disciplines so that the integrity of the main elements and

procedures relevant for the heritage resources are maintained and the authenticity of the built environment is conserved.

It is impossible to comprehensively cover all the areas of interest in the field of the conservation of cultural built heritage in one thesis. A researcher therefore must construct a methodological paradigm with particular analysable properties that help in the understanding of the relationship between the research objectives and the research design (Knight and Ruddock, 2008). In other words, theory must be developed to guide the research approach, research strategy and field work. Researchers have often limited research paradigms to qualitative and quantitative aspects (Yin, 2003) but Willis (2007) notes that these are methods privileging the importance of data collection. Rather, a paradigm is made up of a belief system or theoretical assumptions that communities and organisations adopt in order to guide practices across disciplines. Guba and Lincoln (1994) categorise research paradigms into three types: (i) positivism, which usually involves experiments to determine effects or outcomes of phenomena; (ii) constructivism (interpretivism), which states that views about phenomena are constructed by human experience; and (iii) critical (transformative) theory, which suggests that research inquiry is entangled with political agendas. Saunders *et al.* (2012) and Guba and Lincoln (1994) further note that the research paradigm is underlined by philosophy, as illustrated in Table 3.1.

Although it is important to note that a paradigm is not a philosophy, each paradigm consists of fundamental questions about the nature of reality (ontology), the bond between the researcher and the known reality (epistemology) and judgement of the role of values in research (axiology). The overarching question of this research is: *what drives the conservation of cultural built heritage?* and the ultimate purpose of this research is to add valuable knowledge derived from theory, practice and policy to address the issues and challenges identified in the research problem. The theoretical and conceptual framework of this thesis thus cannot be viewed in isolation from the ontological and epistemological perspectives that are dominant in the field of cultural built heritage. Therefore, an ontological perspective is re-envisioned to understand the nature of reality and an epistemological position is used to interpret the researcher and study participants' ontological perspectives on the existence of the reality (Reich, 1994). Axiology is not included as part of the research

philosophy in order to avoid personal bias during the stage of data analysis and the interpretation of the results and findings.

Table 3.1 Research paradigm and philosophy

Research Paradigm	Research Philosophy			
	Ontology	Epistemology	Axiology	Approach
Positivism	Reality exists independent of perception and theories	Reality is observed through probability evidence/facts	Reality is objective i.e. researchers' values do not affect study results	Deductive
Constructivism	Reality is constructed by individuals' social process/experiences	Individuals create knowledge to understand multiple realities	Reality is subjective i.e. researchers' values are part of the study	Inductive
Critical theory	Reality is created by political, cultural, racial economic and gender contexts through time	Individuals' perceptions are reflected in knowledge and help to change inequalities	Values are central to the enquiry about the reality	Deductive/ Inductive
Summarised from Saunders <i>et al.</i> (2012), Creswell (2009), Willis (2007), Ritchie and Lewis (2003), Crotty (1998), Guba and Lincoln (1994).				

In the heritage sector, the ontological assumption of heritage conservation is that historic buildings, monuments and sites are precious objects that should remain unchanged through space and time (Tait and While, 2009). This ontological framework has stimulated academic and professional debates around the empirical proof of material objects and the ways in which the fabric came to existence (Waterton and Watson, 2015). This framework disregards the perspectives of the different stakeholders who identify and moderate the inherent values of a significant place; however, without stakeholders' meaning and narratives attached to a built form, it ceases to be part of cultural built heritage (Graham and Howard, 2008; Benjamin, 2006; Miles and Kirkham, 2003; Titchen, 1996; UNESCO, 1972). In recent decades, heritage sectors have recognised that conservation is a construction of people's relationship with their cultural landscape. As Ashworth (1994) observes, this relationship is based on social, cultural, economic, technological and political developments that constantly

reshape the historic environment. The dynamic relationship acknowledged here has caused some researchers to raise questions about conservation and to dispute the notions of the authenticity and integrity of built heritage (Hubbard *et al.*, 2007). For example, Jokilehto (2006a) and Cleere (2000) have discussed how the concept of *outstanding universal value* tends to impact culture materiality due to its Eurocentric viewpoint. Chapter 2 has identified that conservation and built heritage are complex concepts that have been contested over many centuries. Due to this ontological conflict in the conservation literature, this thesis seeks to understand the meaning of the two concepts of authenticity and integrity from the perspective of policies and stakeholders from within the heritage sector to the wider built environment to promote sustainable management of these resources.

From an epistemological perspective, built heritage conservation is viewed as a construction of experiences and thus its perceived meaning varies with new understandings and social interactions among individuals in particular groups as well as between groups. The application of epistemology arises because the current conservation and management practice has often been limited by policies and legislation (Ichumbaki, 2012; Tait and While, 2009). This perspective ignores the fact that the cultural built heritage stretches beyond the three aspects of significant values, authenticity and integrity (De la Torre, 2002). Stakeholders' interests and perceptions, which are embedded in the fabric of cultural built heritage (Bushozi, 2014; Agnew and Bridgland, 2006; Throsby, 1997) and are inseparable from the conception of significant values, authenticity and integrity (Lush, 2008; De la Torre, 2002), should also be included. The act of politicising built heritage conservation and development (Ichumbaki, 2012; Hayden, 1997) has been confounding and, in most cases, has accelerated the process of deterioration and decay, which eventually has led to demolition by neglect of numerous historic environments.

This research attempts to address the practical views of stakeholders regarding the issues that motivate and the factors that act as barriers to the conservation of cultural built heritage. From this perspective, an epistemological position is adopted to interpret, in a more abstract way, the nature of the conservation of cultural built heritage which seeks to resolve the research question and objectives since its underlying assumption enables the researcher to focus on participants' interests, perceptions and experiences of reality (Blumer, 1962).

3.3 Research method

To begin with, the ontological and epistemological philosophy discussed in the previous section is concerned with qualitative research. Ritchie and Lewis (2003: 3) define *qualitative research* as an approach that is:

directed at providing an in-depth and interpreted understanding of the social world, by learning about people's social and material circumstances, their experiences, perspectives and histories.

This type of research requires the researcher to attempt to focus and understand the dynamics of a social phenomenon (problem) in its context (setting) through an account of logical inference obtained from a detailed dialogue or discussion with participants. A qualitative approach is useful when a researcher seeks to identify meaning by stressing the diversity and variability of a social aspect that is not well researched, and to measure values by capturing the unique perspectives of participants in social studies (Hammersely, 1989).

For instance, Titchen (1995) explores philosophical debates over the universality of the conservation of cultural heritage, which the author argues occurred as a result of neglecting the views of stakeholders that exist within a contemporary heritage discourse and which are embodied in a range of practices. Jokilehto (1999) argues that universalism can be achieved when conservation practitioners follow cultural discourse which, as articulated by Ruskin and Morris over a century ago (Emerick, 2014), is bounded by minimum intervention: in other words, preservation rather than conservation. However, planning discourse suggests that balancing the old and the new built environment through reconstruction and rehabilitation can facilitate universalism in conservation (Ashworth, 1994). These examples from the literature illustrate and validate how a qualitative research methodology has been used in different ways to evaluate heritage questions. Taking this into account along with the ontological and epistemological philosophies discussed previously, it is evident that qualitative research provides a robust framework for disseminating the local, national and international practices of cultural heritage as well as establishing the issues and challenges that impact stakeholders' interests and perceptions about built heritage conservation.

The relationship between heritage theory and practice is an essential aspect to cover when developing a qualitative research project in which data is aligned in an inductive bottom-up approach, as illustrated in Figure 3.1. The inductive approach used in this thesis is consistent

with Strauss and Corbin's (1997) grounded theory approach, where a researcher begins with collecting substantial data relevant to the study area in which concepts, patterns or a model are derived in an attempt to develop a theory that could explain a pattern. This approach is illustrated in this thesis where the research process begins by first critically reviewing secondary data sources to formulate research questions, followed by establishing clear patterns between research objectives and the primary data collected using the research strategy. After this, a conclusion is developed from the underlying structure of processes that are evident in the research findings about Australian and Tanzanian built heritage conservation.

Research Method and Strategies

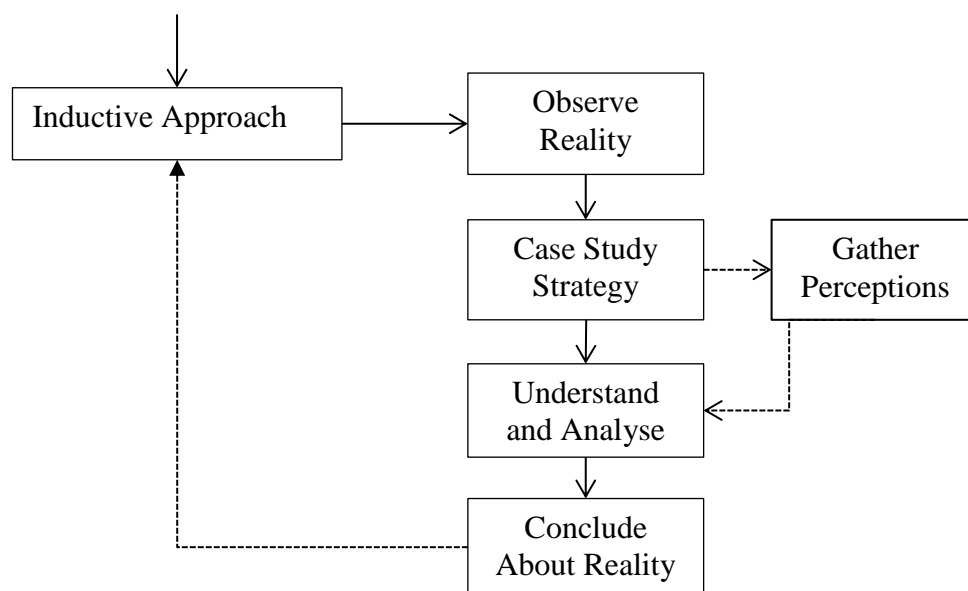


Figure 3.1 Research approach and strategy (Source: Author, 2015)

Qualitative research strategies used in the social sciences generally fall into four major categories: ethnography, phenomenology, grounded theory and case study. *Ethnography* investigates people's social lives within a cultural setting, such as a geographical location, religious group, ethnic community and shared experience within organisations (LeCompte and Schensul, 2010). *Phenomenology* refers to studies that capture people's experience from their individual perspective, assumptions and points of view (Crotty, 1998). *Grounded theory* involves developing theories to explain a social process and identifying categories of meaning from social actions and the links between interactions or experiences (Strauss and Corbin, 1997). Content analysis, historical analysis and action research are other qualitative

strategies, as detailed by Denzin and Lincoln (1994). A *case study* strategy aims to explore a phenomenon within an individual, group or event in order to produce rich and in-depth information (Yin, 2003).

3.4 Research strategy

This research study utilises a case study strategy. This method can be used with theories of conservation, cultural built heritage and the stakeholders of this study, thus allowing for a more thorough examination of the specific issues associated with cultural heritage processes and practices. The studies by Jokilehto (1999), Titchen (1995) and Ashworth (1994) all examine the relevance of universal practice to the conservation of cultural built heritage, identifying where the concept has created tension in the heritage sector. This indicates that what is considered effective conservation depends on the various goals of the practitioners. A case study is therefore appropriate since there is no clear distinction between the complex relationships that exist within and between societies and the environment being studied (LeCompte and Schensul, 2010), where these characteristics match the objectives of this thesis.

Yin (2003) specifies that a case study strategy is used for one or more aspects of the analytical purposes of exploring, explaining and describing phenomena. Exploratory studies search for new insights in order to answer research questions or clarify the nature of problems, provide a new direction for phenomena and investigate the relationships between variables and explain how they occur in phenomena. Descriptive studies present a comprehensive profile about the perceptions, views and attitude that exist within or between phenomena. Yin (2003) further notes that each type of case study can take the form of either single or multiple cases. Additionally, Yin (2003) proposes that the selection of a case study should be based on the following criteria:

- that a case is a unique representative of a wider group of cases;
- that it is a revelatory case that gives an opportunity to observe and examine a phenomenon that was inaccessible prior to the scientific investigation;
- that it investigates longitudinal settings to explain phenomena over two or more points in time; and
- that it is a pilot in multi-case settings aimed as discovering differences between cases.

Therefore, case studies are used in various circumstances to contribute to knowledge about phenomena.

This study uses both exploratory and descriptive case studies because the case phenomenon examined is conservation decision-making in heritage management and the considered case context is cultural built heritage in the Australian and Tanzanian settings. Initially, an exploratory case study is used to identify conservation actions by exploring the nature, scope and factors that influence the decision-making process, then the descriptive case study is adopted to allow groups to describe their perceptions, attitudes and characteristics of the disciplinary boundaries involved in the conservation of cultural built heritage. To realise the study's objectives, the research needs to understand the nature of built heritage management in Australia and Tanzania, to explore the meaning of cultural built heritage, to investigate stakeholders' background and connection to their involvement in the heritage sector and to describe the stakeholders' roles, perceptions, attitudes and interactions in the conservation management of cultural built heritage. It should be noted that these points are covered in Chapters 1 and 2 and in subsequent Chapters 4 and 5, along with the limitations and data collection methods chosen to address them in this particular study.

3.4.1 Case study selection

Yin (2003: 13) refers a 'case study' as '*an empirical inquiry that investigates a contemporary phenomenon within a real-life context where the boundaries between phenomenon and context are not clearly evident.*' For this reason, the case study choice is aimed at discovering the perspectives of the participants through an in-depth study of the phenomenon occurring in their natural context and, according to Gall (2003), should represent the perspectives of the participants in the case study. In this research, a *context* is referred to as the physical, social and cultural settings in which practices and processes of the conservation of cultural built heritage are implemented. Australia and Tanzania have been selected as the case context for this thesis and each country is introduced and discussed in detail in Chapters 4 and 5 sequentially. This subsection summarises the main reasons for purposely selecting the two-country context and, in particular, the cases of Australia and Tanzania. These countries were selected because of the similarities in both their colonial history and cultural heritage systems in relation to the theoretical and conceptual frameworks identified in Chapter 2.

A key similarity between Australia and the United Republic of Tanzania is that both countries spent time under British colonial rule. In 1788, New South Wales became the first British colony established as a penal colony on the Australian continent (Mackay, 1985). Its size occupied half of the eastern part of the Australian continent. Over the next hundred years, the white settlers created boundaries to form colonial states and territories in response to the British penal settlement, free settler migration, the proclamation of settler land rights and the expansion of pastoral industry and the gold rush. By 1859, six British colonies had been proclaimed, including the colony of Queensland, which was formally separated from New South Wales in the same year. In 1858, the British first set foot in Tanzania as part of an exploratory expedition of the east coast of Africa and, in 1867, they began a campaign against the slave trade which had been conducted by the Sultanate of Oman, the ruler of the East African coast, since the late 1600s (Brennan and Burton, 2007). This led to the closing down of the slave market in 1887 due to British intervention to end the inhumane conditions. Figure 3.2 depicts the Zanzibar slave chambers, the two historical places that were used to house captured slaves before they were sent to Stone Town slave market for auction. The British took over Zanzibar as a protectorate in 1890 and Tanganyika as a mandate in 1919. The British colonial administration in both countries was reflected in the colony's built environment, which proclaimed their power and influence over these countries from 1788 to 1901 in Australia and 1919 to 1961 in Tanzania.



Figure 3.2 Zanzibar slave chambers (Source: Lloyd, 2011)

The long history of conservation movements in both countries is another reason for selecting Australia and Tanzania as the case studies for this research. Conservation movements provide

a context for investigating the underlying factors that have contributed to well-established legislative frameworks for cultural built heritage at the local, national and international levels. For instance, the evolution of Australian heritage conservation practice indicates that its legislative framework is fairly recent in that the heritage act, for example, the Australian Heritage Commission Act, was introduced by the federal government in 1975 for protection of Commonwealth-owned heritage properties. This was followed by the first state heritage act being proclaimed in 1977 to focus on actions that affect and impact heritage protection. However, since then Australia has been highly commended for its built heritage management system (State of the Environment, 2011). In contrast, Tanzania established its legislative framework for heritage conservation in the early 1920s but its management system still lags behind many developing countries in addressing the issues facing the conservation of its cultural built heritage (Ichumbaki, 2012). Thus, the differences in cultural, social, political, economic and environmental composition between the two countries provide a rich opportunity to compare and contrast contextual issues relevant to the implementation and administration of heritage management systems.

Moreover, in relation to policy, similarity exists in terms of the blend of strong and *laissez-faire* cultural heritage systems that exist within the judicial boundaries in the selected countries. For instance, in New South Wales, the conservation movement for cultural heritage was initiated by the Australian Historical Society and the Institute of Architects and other groups of stakeholders in the early 1920s. As a result of this, the NSW Heritage Act was established in 1977 (Freestone, 1999). Several decades later, cultural built heritage was recognised as crucial to aspects of Queensland's history and in the 1960s the National Trust (QLD) was established, followed by the passage of the Heritage Act in 1992 (Boer and Wiffen, 2006). Similarly, the heritage system in Zanzibar was consolidated in the 1920s and it received strong support from its government, resulting in the declaration of Zanzibar Stone Town as a national monument in 1970 (Sheriff, 1995). The conservation of Dar es Salaam colonial town was not prioritised by the government of Tanzania and it has been subjected to the demolition and destruction of much of its built heritage despite the existence of heritage legislation such as the Tanzania Antiquities Act No. 10 of 1964 (Besha, 2009). Thus, both strong and *laissez-faire* heritage systems have been adopted for the conservation of both Australian and Tanzanian cultural built heritage.

Another reason for selecting these case studies is the researcher's knowledge of and personal contacts in the Australian and Tanzanian heritage sectors. According to Yin (2003), when choosing more than one case, such knowledge and access is an important protocol in order to keep the research manageable while at the same time ensuring internal validity; that is, ensuring that the data collected contributes to the research questions aimed at achieving this thesis's aim and objectives. For this case, the research purposely identified and reviewed four locations where the empirical fieldwork was conducted within the two countries. Dar es Salaam and the Zanzibar Stone Town were selected because the researcher is a citizen of Tanzania and thus is familiar with the country's practice and policies involved in the conservation management of cultural built heritage. Queensland and New South Wales were recommended by the researcher's supervisors because of their extensive knowledge, network of contacts and the differences between the heritage legislation and practices in these jurisdictions. Despite Australia and Tanzania both being comprised of a large number of jurisdictional boundaries, the limited financial and time resources had to be allocated selectively to enable effective data collection and a comprehensive review of the important information concerning the research aims and objectives. Figure 3.3 depicts the research design of the thesis. This figure reflects this thesis's research approach in conjunction with contextual and theoretical insights related to the literature about the conservation of built heritage conservation and illustrates the stages involved in the data collection and research analysis as well as the reporting and development of conclusion.

3.4.2 Unit of analysis

A *unit of analysis* is a structure that enables researchers to make a detailed investigation of phenomena occurring in a case (Yin, 2003). In qualitative research, method relies mostly on the use of oral or written words collected from the perspective of the respondents involved in a research study. Sometimes, it involves gestures, pauses and sound produced by participants during conversation; for example, during an interview or a focus group discussion. Thus, the unit of analysis in this research is a set of stakeholders' perceptions about the evolution, experiences and practice involved in the conservation of cultural built heritage. This study targeted between six and eight participants per focus group from the government, private institutions and the community who directly or indirectly deal with built heritage conservation in Australia and Tanzania. The intention of using this unit of analysis is that it

allows access to constructed beliefs, experiences, knowledge and attitudes (Krueger and Casey, 2000), which helped the researcher to better understand how participants perceive issues related to heritage management and their implications for the conservation decision-making process in the heritage sector. As discussed in Chapter 2, this research uses stakeholder analysis to identify the stakeholders involved in the heritage conservation process by examining their interest in and perceptions of the heritage industry.

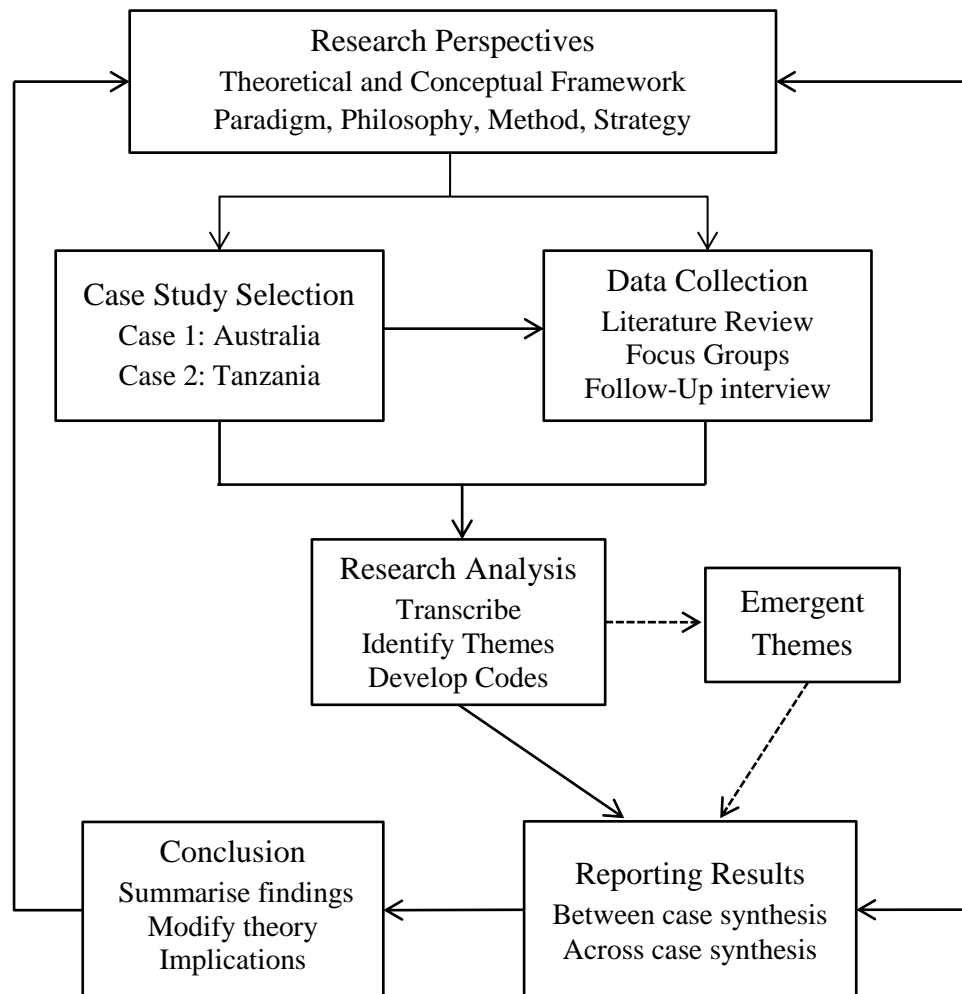


Figure 3.3 Summary of research design (Source: Author, 2015)

3.5 Data collection methods

Qualitative data collection covers a number of techniques such as document review, focus groups, interviews, observations and action inquiry (Yin, 2003; Silverman, 2000; Miles and Huberman, 1994). In this research, the observation and action research techniques have not been employed. The observation technique focuses on the researcher's perception and views

of the phenomenon being researched instead of focusing on stakeholder perceptions, which are central to this research, as stated in previous chapters. Action inquiry was not considered appropriate because participants' discussions could not have the same meaning to the wider heritage sectors because of the sample size, but are used to understand and provide opportunities and initiatives for improvements to the conservation of cultural built heritage. Taking into account the research aims and objectives, focus groups and follow-up interviews were selected because they ensure the topic of the conservation of cultural built heritage is well explored and that stakeholders' perceptions describe the issues and factors driving the decision-making process involved in existing policies and practices in the heritage sectors. Additionally, focus groups and interviews are commonly used in the field of cultural heritage as heritage research involves documenting site evidence and exploring narrative understanding meaning for the identification of significant values attached the authenticity and integrity of cultural built heritage (Keitumetse, 2016; Garden 2011; Aas *et al.*, 2005; De la Torre, 2002; ICOMOS, 2000). The following sections provide an overview of the selection of the relevant techniques that add to the body of knowledge covered in Chapters 1 through 6 and particularly in relation to the case study method discussed previously.

3.5.1 Literature review

The first type of data collection method used in this study was a literature review. This involved conducting a review of published academic, legislative and policy documents in order to construct the theoretical framework that underpins the aim and objectives of this thesis. The information obtained from this research method provides a detailed account of the concept of cultural built heritage conservation, addressing four basic aspects: exploring the meaning and values of cultural built heritage; describing the nature of heritage conservation theories and practices within the selected case studies and their country context; identifying the stakeholders involved in the heritage sector using a stakeholder analysis; and formulating a research design and approach to data collection, analysis and presentation.

This method assisted the researcher in identifying the gap in the literature, identifying that there is insufficient information and limited approaches to critically guide stakeholders' perceptions of the conservation processes that affect the values of cultural built heritage. Resources examined in the literature review were found from searches of built environment

academic journals using a number of key words including, but not limited to, *heritage architecture*, *heritage tourism*, *qualitative research methods*, *built heritage conservation*, *preservation of historic structures* and *historic towns*. Secondary sources, such as the official websites of government and professional organisations, were also visited in order to obtain information about legislation, heritage policies and potential participants for the focus group sessions.

3.5.2 Focus group

Focus group study was the main mode of data collection technique used in this research. Krueger and Casey (2000: 5) describe a focus group as ‘*a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, nonthreatening environment.*’ According to Krueger and Casey (2000), this primary data collection technique allows researchers to collect data about ideas, opinions, attitudes and thoughts with regard to significant scopes of complex issues facing communities today from multiple participants. Gibbs (1997) states that participants making up a focus group usually have specific interests, experiences and knowledge in the subject investigated during the discussion sessions. Due to this, the use of focus groups in qualitative research has grown from marketing (Morgan 1988) to psychiatry (Hutt, 1979) and medicine (Kitzinger 1994) as well as in consultations (Gibbs, 1997), usability engineering (Kontio *et al.*, 2004) and social sciences (Krueger and Casey, 2000). Terms like *group interviews*, *organised discussion*, *collective activity* and *social events* have been used to identify focus groups, as summarised by Gibbs (1997). The main reason for choosing focus group study is based on the following practical strengths in relation to the research aims, objectives and questions:

- Participants’ freedom to interact with a dynamic group of peers provokes or encourages the generation of new thoughts during the process (Blackburn, 2000);
- In-depth discussion helps to release a range of respondents’ experiences and perspectives about the research topic during the session (Krueger and Casey, 2000);
- Being able to draw insights about the attitudes, feelings, beliefs and reactions from that pool of in-depth information in order to produce themes needed for analysis (Gibbs, 1997);
- Developed and emerged themes produce understandings of the sources of complex behaviours and motivations which might generate new conceptual direction during the

discussion of the topic being researched (Blackburn, 2000); and

- The case study limitations associated with the possibility of bias during data collection and analysis and failures to delineate internal/external validity (Eisenhardt, 1989) were moderated by the involvement of a research team with extensive experience in data collection and analytical methods (Morgan 1988).

The researcher compiled a list of 100 suitable individuals who adequately represent the stakeholders in the countries' heritage sectors (50 in Australia and 50 in Tanzania). Random selection was used to identify ten potential participants in four different locations in the two countries involved in the conservation of cultural built heritage based on technical skills, professional field, experience and level of decision-making, who were invited to participate in each focus group discussion. Eight out of ten invitees agreed to participate in the Queensland focus group while all ten NSW invitees accepted participation; however, only seven participants in each group attended the discussions. Two more focus groups were conducted in Tanzania, one each in Dar es Salaam and Zanzibar Stone Town, with the same number of participants invited as the Australian groups to allow for the in-depth study of the views presented by a group with diverse interests and perceptions. All participants were given the same set of focus group questions one week prior to the discussion session. Table 3.2 illustrates the location, date and time of the focus group discussion sessions conducted in Australia and Tanzania.

Both the Queensland and New South Wales focus group discussions were held in the city centre, which allowed easy access for the participants. The venues featured good illumination, cross ventilation and the size of rooms allowed participants who arrived late to join the discussion. Chairs were arranged around tables to allow attendees to have eye contact with each other and the opportunity to observe gestures that could facilitate the discussion. Name cards with only first names were placed on the table to ensure that members could address each other in a friendly and relaxed atmosphere.

Table 3.2 Focus group fieldwork locations and summary of participants' background

Case	Subcase	Location	Participants						
			Code	Role	Sector	Position	Gender	Experience *	Qualification
Australia	Queensland	Conducted on 19 June 2014 at Level 4_4.A in the State Library of Queensland in Brisbane. The session was scheduled at 2:30pm and ended at 4:00pm. Two females and five males participated.	QLD01	Landscape architect	Private	Director	F	25	Masters
			QLD02	Conservator	Private	Director	M	23	Masters
			QLD03	Architect	Government	Director	F	30	Masters
			QLD04	Heritage manager	Government	Senior	M	10	PhD
			QLD05	Policy planner	Government	Senior	M	20	Masters
			QLD06	Historian	Private	Senior	M	9	Masters
			QLD07	Architect	Private	Senior	M	35	Masters
	New South Wales	Conducted on 31 July 2014 in the Mitchell Meeting Room 2 at the State Library of New South Wales in Sydney. The session was scheduled at 2:30pm and ended at 4:00pm. Three females and four males participated.	NSW01	Archaeologist	Private	Senior	M	25	Masters
			NSW02	Conservator	Private	Director	F	20	Masters
			NSW03	Consultant	Private	Director	M	27	Masters
			NSW04	Heritage planner	Government	Director	M	40	Masters
			NSW05	Historian	Private	Director	F	26	PhD
			NSW06	Heritage adviser	Private	Senior	F	25	Masters
			NSW07	Architect	Private	Director	F	20	Masters
Tanzania	Dar es Salaam	Conducted on 1 December 2014 at Level 3 in the International House in Dar es Salaam. The session was scheduled at 2:30pm and ended at 4:00pm. One female and three males participated.	DSM01	Historian	Academia	Director	M	25	PhD
			DSM02	Curator	Government	Senior	M	10	Bachelors
			DSM03	Architect	Private	Senior	F	10	Masters
			DSM04	Conservator	Government	Senior	M	15	Masters
	Zanzibar	Conducted on 23 December 2014 at Level 2 in the Stone Town Conservation and Development Authority (STCDA) office. The session was scheduled at 10:30am and ended at 12:30pm. Two females and six males participated.	ZNZ01	Archaeologist	Government	Senior	M	15	Masters
			ZNZ02	Advocator	Private	CEO	M	10	Masters
			ZNZ03	Historian	Community	Retired	M	45	PhD
			ZNZ04	Architect	Government	Junior	F	7	Bachelors
			ZNZ05	Engineer	Government	Senior	M	13	Masters
			ZNZ06	Conservator	Government	Senior	F	8	Masters
			ZNZ07	Heritage planner	Community	Retired	M	40	PhD
			ZNZ08	Manager	Government	Senior	M	10	Masters

* Experience in number of years

(Source: Author, 2016)

In the Dar es Salaam focus group, eight invitees confirmed participation for the group but only four people turned up, two of whom represented their managers who held director general positions. It should be noted that the low attendance rate may be due to the researcher's social status, since the researcher was instructed by one of the invitees during the initial contact to assign the facilitation task to a person who held a PhD. Although a PhD facilitator was assigned the moderation task, most of the recruited participants who hold top positions in their organisation did not turn up. This suggests that the researcher's status as a doctoral candidate might have influenced the low rate of attendance due to participants' 'self-image' of their higher power and social status. The participants recruited held senior positions in their organisations, including a chairman and chief executive officer. In the Zanzibar focus group, the location was selected as a consequence of the condition of the issued research permit that all study discussions are to be conducted in the premises of the host organisation, the Stone Town Conservation Development Authority (STCDA).

The Bond University Research Fund 2014 covered the costs of refreshments and stationery for both focus groups as well as the airfare, hotel, transport and venue costs for the New South Wales focus group. While family and the host institutions provided accommodations and venues in Tanzanian fieldworks out of goodwill, all other expenses were self-financed.

3.5.3 Follow-up interviews

Seidman (1991:03) defines an interview as being directed towards '*an interest in understanding the experience of other people and the meaning they make of that experience.*' Seidman (1991) asserts this technique usually involves a set of unstructured, semi-structured or structured interviews. Unstructured interviews consist of open-ended questions that allow respondents to give insights that do not necessarily follow the discussion of other interview participants in an exploratory qualitative research (Kvale, 1996). Semi-structured interviews involve fairly open-ended questions used to guide respondents in giving insights and any other interesting data specific to the topic being covered for comparison across cases (Arksey and Knight, 1999). Structured interviews comprise questions in a survey format designed to ascertain facts by exposing each respondent to exactly the same interview experience (Singleton and Straits, 2002). In this research, semi-structured interviews are considered to be the most suitable technique due to their ability to clarify the contributions made by

participants and provide supplementary information on the topics identified during the focus groups as requiring further explanation.

Four follow-up interviews were arranged in Tanzania, one each with a cultural tourism manager from the Tanzania Tourist Board (TTB), a town planner from the Ministry of Lands, Housing and Human Settlements Development (MLHHSD), UNESCO's country director and a director from National Housing Corporation (NHC). NHC is a property development corporation that also owns more than 50 per cent of the historical buildings on the Tanzanian mainland. They were selected for two reasons: the interviewees were invited but could not attend the focus group or the attendees who participated in the original focus group (in Dar es Salaam) stressed the importance of the categories of the interviewees' work because the scope of their work has contributed significantly to either the success or failure of the conservation of cultural built heritage in Tanzania. At short notice, the UNESCO country director and cultural tourism manager from TTB cancelled the scheduled interviews due to pressing work commitments.

Thus, one face-to-face interview was conducted on 13 December 2014 with a town planning manager from the Ministry of Lands, Housing and Human Settlements Development and another on 30 December 2014 with a manager who represented one of the directors from National Housing Corporation (NHC). Table 3.3 presents summary of interview participants.

Table 3.3 Summary of interview participants' background

Participants						
Code*	Role	Sector	Position	Gender	Experience	Qualification
DSMI05	Town planner	Government	Senior	M	10	Bachelors
DSMI06	Property Manager	Private	Senior	M	39	Bachelors

* Code numbering continues from Table 3.2 for consistency (Source: Author, 2016)

The interview questions (Appendix A) were designed to clarify their interest and role in conservation as well as adding in-depth insights concerning the process of conservation and stakeholders' relationship with the country's cultural heritage sectors. In summary, all of the discussed data collection methods contributed to the originality of this research by focusing

on the participants' perceptions and knowledge in order to reduce potential research bias. The next section details the data analysis and presentation.

3.5.4 Characteristic of participants

Each focus group was conveniently stratified with regards to the roles, position, experience, gender and level of education of participants. This study involved participants who were either directly or indirectly involved the heritage sector in terms of legitimacy, power and urgency, since the questions in the focus groups revolved around the conservation of cultural built heritage (Chapter 2). An overview of the participants' profiles is presented in Table 3.2 (see page 60) and Table 3.3.

As shown in Tables 3.2 and 3.3, all participants were adults and were citizens of their respective country either by birth or naturalisation, except for the participant DSM04, who is a heritage expatriate working with a non-profit organisation in Tanzania. The four focus groups were formed from a sample ($N = 28$) representing various disciplines of conservation of cultural built heritage including architects, heritage planners, historians, archaeologists, conservators, managers, town planners, curators and advocates. As a point of clarification, this study ensured that the choice of participants covered the entire range of professional disciplines that would be required to undertake this research on the conservation of cultural built heritage.

Table 3.2 indicates that the cultural heritage sector in Australia is more decentralised than in Tanzania, as it is comprised of individuals who work in the private and public sector as well as those who set legislation. Tanzania has a centralised system and all legislation is set by the central government, thus the government is more likely to affect decisions related to conservation projects in Tanzania than Australia. The organisational sector to which an individual belongs is an integral factor that helps to identify and understand the factors that influence decision-making processes in different sectors. For instance, decisions made in the private sector are often motivated by economic factors while the government (public) sector is more associated with political influence (Boyne, 2002).

In terms of level of appointment, Tables 3.2 and 3.3 reveal that all the participants held a key

decision-making position, which signifies the participation of high-profile personnel able to provide high-quality and in-depth discussion regarding to the topic being researched. Their positions included directors (8), senior managers (14), a chief executive and junior manager (one each) as well as two retirees who had each held director positions for more than 40 years. The focus group studies comprised both males (19) and females (9), enabling mixed-gender groups to add diversity to the discussion. This is consistent with Stewart *et al.* (1992), who proposed that focus groups that include both genders present a better opportunity for a wide range of responses, since members of each gender want to respond to other participants' perceptions, compared to a single-gender group where participants tend to agree with each other.

The majority of participants have a master's (68%) or doctoral degree (18%) in the cultural heritage field and four hold bachelor degrees in the same area. Participants had an average experience of around 24.57 years and 17.13 years in the Australian and Tanzanian heritage sectors respectively. Nearly two-thirds of the participants (i.e. 4 of 14) from the Tanzania sample had less than 17 years of experience in the heritage sector. This number is consistent with the literature showing that the acknowledgement of cultural built heritage in the country dates back to the independence period despite having regulations in place that were established during the colonial period (Aygen, 2013; Khalfan and Ogura, 2010; Russell 1980).

3.6 Data analysis

The focus groups and interviews were transcribed and the transcripts were manually coded and then imported into QSR NVivo v.10, qualitative data analysis software used for systematic content analysis. Transcripts were thematically coded and analysed using a combination of both *a priori* and emergence strategies. An *a priori strategy* consists of a pre-determined list of categories initially established from the literature and theories to form key questions addressed in the research questionnaire presented in Appendix A (Strauss and Corbin, 1997). In contrast, the *emergence strategy* involves refining predetermined categories and teasing out new categories and sub-categories inductively during the discussion and after all of the text data is examined (Bourque, 2004). Therefore, NVivo v.10 was used for the following aspects: coding participants based on the location of their cases, classifying data

into themes such as motivating factors, challenges and solutions to the conservation of cultural built heritage; and identifying nodes which were then used to manage, explore and visualise patterns of stakeholders' perception regarding the conservation process between and across cases.

In this thesis, NVivo v.10 software facilitated the manipulation of bulky texts, conversations and field notes within a shorter time than manual coding or a 'paper and pen' method, as described by Basit (2003). Thus, the software enables comparisons between and among the study participants' responses through the synthesis, reflection, re-examination and confirmation of patterns from case study transcripts with the purpose of enhancing the validity and reliability of the data analysis report (Bazeley and Jackson, 2013). In addition to that, it allows for the integration of findings from both focus groups and individual interviews. Research results obtained from the NVivo analysis are presented in a descriptive and analytical form, comprising mostly of text accompanied by tables and charts to describe the concepts and responses (Chapter 6). The findings and conclusions are then aligned with the theories and lessons learned from the literature to further elaborate the fundamental concept of cultural built heritage and the drivers for its conservation management (Chapter 7).

3.7 Reliability and validity

Qualitative research often analyses intangible constructs such as perceptions, attitudes and behaviours using interviews, focus groups, observation and other assessments. From Yin's (2003) standpoint, these research instruments are valuable measures of data collected from the case study approach. However, Eisenhardt (1989) criticises the case study approach as being subjective and biased in relation to capturing and interpreting the complexities of human perceptions and behaviour studies. Therefore, as Yin (2003) explains, the choice of case study focus should take into account reliability and validity criteria to ensure the accuracy and consistency of data. *Reliability* is the measure by which a research instrument can consistently reproduce results and *validity* indicates how truly and accurately a research tool processes what it is intended to measure using constructs and internal and external tests (Golafshani, 2003; Silverman, 2000). A researcher should account for reliability and validity conditions in order to adopt an appropriate research strategy, which includes the research

questions posed, the researcher's level of control over actual behaviour and the extent of emphasis on existing as opposed to historical events (Yin, 2003). The following paragraphs describe how these conditions were addressed in this qualitative research.

This thesis attempts to explore the question of what drives the conservation of cultural built heritage by using the case studies to investigate *how* conservation processes provide motivation and *why* they also act as barriers to management of the authenticity and integrity of cultural built heritage. This research focuses on understanding the phenomenon of built heritage conservation in the Australian and Tanzanian contexts. This study concentrates on present-day conditions rather than historical events since the boundaries between stakeholders' interests and perceptions within the two countries' conservation processes have not been previously established. In reference to Yin's (2003) first and third criteria (see Section 3.4), the case study approach is appropriate to this researcher's interest in understanding the stakeholder perception regarding contemporary practice and approaches relevant to the conservation of cultural built heritage.

Regarding the level of control over actual behaviour, the researcher used focus group studies to observe the reality of conservation processes involved in cultural built heritage management without influencing the participants' perceptions. There was no possibility of manipulating the participants to align with the researcher's interests because the questions revolved around their understandings and the practices and issues that participants face in the heritage industry. Also, a different research team (facilitators and note-takers) were used in each session to avoid directing participants towards certain constructs that might have been identified in previous groups. The facilitators volunteered their time and were briefed through a short meeting as well as an email that described this PhD proposal and the questionnaire. Additionally, participants were allowed to pull out at any time during the study, as indicated on the informed consent form (Appendix B), providing assurance that the researcher avoided controlling the participants' discussion on the research topic being discussed.

The focus group discussions were recorded on audio files and notes were taken during the sessions to maximise the reliability and validity of data analysis results. For instance, all focus group recordings were transcribed verbatim so that they could be used to provide

accurate data on the contributions made by stakeholders about their perceptions of the process of heritage conservation. The notes taken at the time of the discussion were used to give additional information on the non-verbal details that cannot be displayed by a recording. The researcher conducted two follow-up interviews with participants from the NHC and the Ministry of Lands, Housing and Human Settlements Development in Dar es Salaam. As noted earlier in Section 3.5.3, other attendees in the Dar es Salaam group stressed the importance of the perceptions of these two key interviewees because the area they work in has contributed significantly to either the success or failure of the conservation of cultural built heritage in Tanzania. In addition to this, the methods allowed the researcher to obtain clarification, review or confirmation of the contributions made by other participants during the focus group session. The aim was to avoid the researcher's biased interpretation by using both (i) data triangulation where different sources of information are used e.g. public records, historical photos and statistics and (ii) investigator triangulation was incorporated in this study to a limited extent by enlisting the help of research team in the collection and analysis of data. In short, the discussion in this section indicates how reliability and validity have been carefully considered in this research.

3.8 Research ethical issues

As noted by Ritchie *et al.* (2013), ethical issues are central to any research. Ethics usually involves various guidelines, codes and frameworks established by different social science organisations to ensure that researchers safeguard the interest of the participants involved in their studies. Bond University considers that ethical issues are of utmost importance and thus requires researchers working in the institution to apply for ethical approval for studies that present any kind of risk to participants. This study accordingly adhered to the requirement by preparing the necessary documentation to gain approval from Bond University Human Research Ethics Committee (BUHREC), the Tanzania Commission for Science and Technology (COSTECH) and the Zanzibar Research Committee to conduct fieldwork in Australia and the United Republic of Tanzania. The approval to conduct focus group studies and follow-up interviews was granted under Bond University protocol no. RO1773 and COSTECH research permit no. 2014-67-NA-2014-05 and research/filming permit issued on 27 November 2014 by the chief government statistician of Zanzibar (Appendix C).

The codes, principles and standards articulated by these three organisations operate at a range of different levels within geographical boundaries and professional organisations. Yet, their guidelines all require that researchers must confirm their address and identity and indicate their ownership to the research data and its storage and publication. The researcher provided the BUHREC email address and telephone number to participants in case they required further information, needed to verify the research purpose or express a grievance concerning the way in which this research was conducted. No such enquires have been recorded at the time of submission of the thesis in September 2016.

3.9 Conclusion

There is no single standard approach to analysing qualitative research. As indicated in Section 3.2 and 3.3, the choice of a qualitative method is influenced by the link between the theoretical and conceptual frameworks and the analysis of the uncovered underlying motives or attitudes toward phenomena of interest. This thesis aims to investigate what drives the conservation of cultural built heritage (refer to Section 1.3) given the underlying assumption that understanding stakeholder perceptions will allow the heritage sector to achieve sustainability in the conservation of cultural built heritage (Chapter 2). As such, a case study strategy was employed (Section 3.2) as it enables the exploration and description of field data analysis (Chapter 6) in relation to this research's aim and objectives. In order to ensure the richness of qualitative data, Chapter 4 and Chapter 5 report on the contextual background of the Australian and Tanzanian conservation of cultural built heritages perceived as necessary to the development of an appropriate research instrument (Appendix B). As discussed in the following two chapters, the history of the conservation of cultural built heritage in Australia and Tanzania in relation to cultural, social, economic, environmental, technological and political development makes the countries reasonable case studies for this research. Additionally, the participants who attended the focus groups (Table 3.2) and in-depth interviews (Tables 3.3) were drawn from these two countries. This chapter presents various measures taken to ensure the reliability and validity relating to the research strategy as well as the findings and concludes by outlining the steps taken to obtain the approval documentations necessary for conducting the fieldwork studies. The next chapter presents the evolution and development of the conservation of Australian cultural built heritage as the first case study.

CHAPTER 4: CONSERVATION OF AUSTRALIAN CULTURAL BUILT HERITAGE

What sets worlds in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, progress weakens life and favours death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life.

(Octavio Paz Lozano in 1967, cited in Marcella, 2011: 57)

4.1 Introduction

Over the past few decades, Australia has experienced a steady growth in construction and development projects in its built environment. During the same period, sustainable development, ‘green’ schemes and heritage conservation have been put in place to cope with the impacts threatening Australia’s environment and, in particular, cultural built heritage. Hussein *et al.* (2014) suggest that cultural built heritage is now recognised as a special interest in conservation planning due to its considerable contribution towards the evolution and development of the Australian built environment. As a result, as discussed briefly in the previous chapters, there is a considerable amount of literature about the conservation of cultural built heritage in Australia. The current chapter traces the origin of and identifies the parameters that shaped Australia’s built heritage over the past two centuries. As such, Section 4.2 starts with a general overview of Australia’s past, describing the history of migration and its impact on planning the development of the Australian built environment since pre-history. Section 4.3 discusses the different legislative frameworks that have been put into place concerning the conservation management of Australian cultural built heritage, which includes heritage policies and regulations and the three-tier management systems, followed by a discussion of stakeholders in the heritage sector. Through a conceptual review of the literature, the objective is to break new ground that contributes to the investigation of this thesis’s research objective and question with regards to the conservation of cultural built heritage.

4.2 National overview and background

Australia is the sixth largest country in the world after Russia, Canada, China, the United

States of America and Brazil. According to the Australian Bureau of Statistics (ABS, 2012), the island continent is located between $10^{\circ}41'$ south at Cape York (Queensland) and $43^{\circ}38'$ south at East Cape (South Tasmania) latitudes, and between $113^{\circ}09'$ east and $153^{\circ}38'$ east longitudes at the Steep Point (Western Australia) and Cape Byron (New South Wales) respectively. This places Australia directly south of the eastern part of Asia and east of Africa. The country's highest point is Mount Kosciuszko in the Eastern Highlands in New South Wales, which reaches 2,228 metres above sea level. Its lowest point, Lake Eyre, is located the Central Lowlands region, the world's largest natural inland drainage systems stretching from Australia's largest river basin, the Murray-Darling, through to the Great Artesian Basin, extending north to the Gulf of Carpentaria, which reaches 15 metres below sea level (ABS, 2012). The country consists of six states and two territories, as shown in Figure 4.1, covering approximately 5 per cent (149.45 million square kilometres) of the world's landmass. Nearly 20 per cent of Australia (Figure 4.1) is classified as desert and about 40 per cent as total coastline bordering both the Pacific and Indian Ocean on the east and west, respectively (Department of Foreign Affairs and Trade - DFAT, 2014).

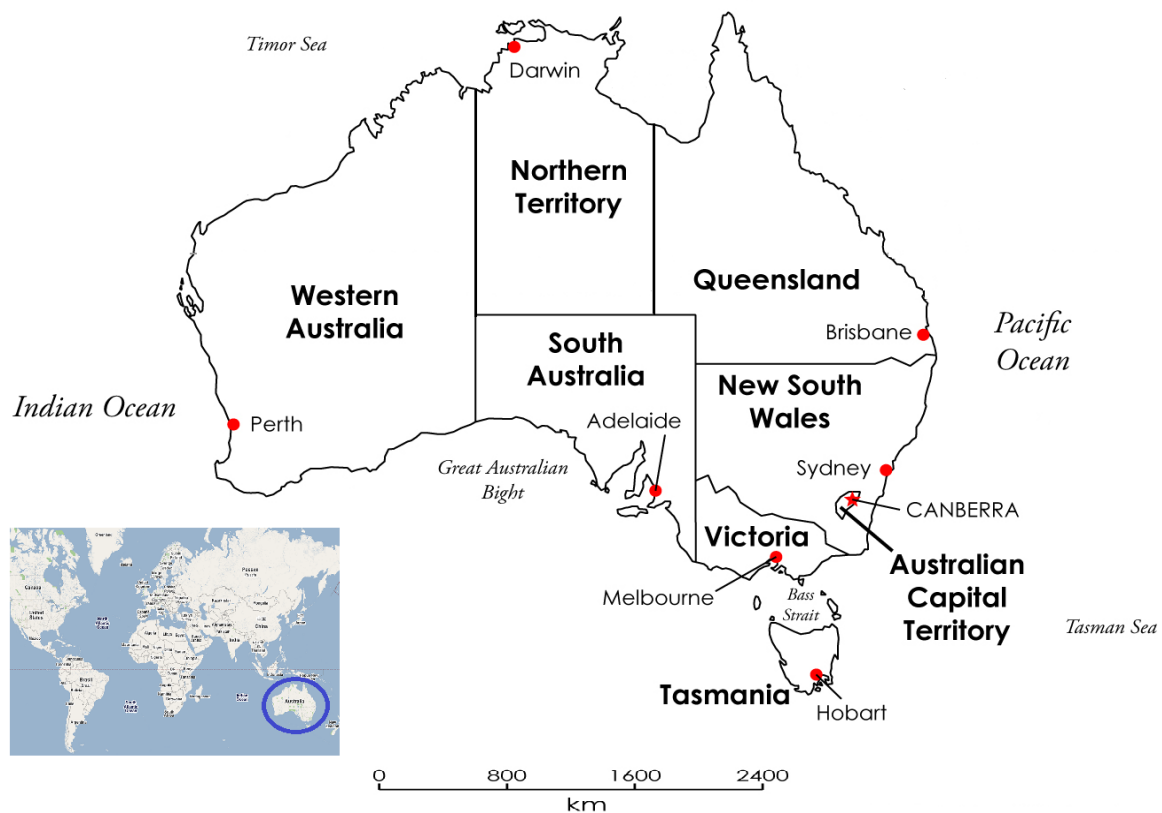


Figure 4.1 Map of Australian states and territories (Source: Rettie, 2016)

Australia has a very diverse landscape: the south-east and south-west corners have a temperate climate and moderately fertile soil, the northern part has a tropical climate and varies between tropical rainforests, grasslands and part desert. This has resulted in the population of about 23 million concentrated on the eastern, south-western and south-eastern coastal fringe, while the rest of the land remains relatively unpopulated (State of Environment, 2011). For instance, as detailed in the State of Environment (2006), the usage of Australian landscape between 2005-06 was mapped as livestock (46%), conservation of natural, Indigenous and other protected areas (36%), modified pasture (9%), dry cropping (3%), and 2% of other uses (including urban and residential, mining, waste extraction). In 2008, two-thirds of the Australian population lived in major cities (68%) with an average population density between 500-5,000 people per square kilometre and an annual growth of 1.6% (ABS, 2008). Today, this rate of urbanisation has dramatically increased, raising many issues in Australia and impacting the Australian cultural landscape, particularly the built heritage environment (State of Environment, 2011). The following section presents an outline of the evolution of Australia's cultural landscape and the development of its historic built environment.

4.2.1 Evolution of the Indigenous cultural landscape

The cultural landscape is revealed firstly through manifestation of the Indigenous cultures of the Aboriginal and Torres Strait Islanders on the Australian natural environment. The Australian Government (2008) defines an Indigenous person as '*a person belonging to the land or soil and being native to, or belonging naturally to a particular region.*' Aboriginal and Torres Strait Islanders first reached Australia as part of the first wave of migration travelling through the islands and straits from Europe and Asia about 60,000 to 40,000 years ago and it is from this period that they established themselves as the original and now the oldest inhabitants of this country. During this time, as noted by Appleton (2014), Indigenous people developed unique cultural values and specific knowledge concerning the use of environmental resources to sustain their existence through time. Today, Indigenous Australians have contributed a lot to the country's cultural heritage and, in particular, to cultural landscape, which is often used to understand the past, present and future of Australia's historic environment (Hussein and Armitage, 2014).

The term ‘cultural landscapes’ has been used broadly in different places in different cultural contexts. Sauer (1926) describes the term as a pictorial evolution representing space and time in which society exists. More narrowly, cultural landscapes as presented by Cosgrove and Daniels (1988) are physical environments that illustrate human activity imbued with values of a cultural group. Considering these multifaceted perceptions, the Operational Guidelines for the Implementation of the World Heritage Convention (UNESCO, 1999: Article 1) defines cultural landscape as:

illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.

For simplicity, Tilley (1994) argues that the concept of *cultural landscape* should reflect the changing lifestyles of diverse groups of people, each of which hold varied cultural values and traditional knowledge towards landscapes. O’Hare (1997: 05) states that:

The cultural landscape is the constantly evolving, humanised, landscape. It consists of a dialectic between the natural physical setting, the human modifications to that setting, and the meanings of the resulting landscape to insiders and outsiders. The continuous interaction between these three elements takes place over time. The concept of the cultural landscape therefore embodies a dynamic understanding of history, in which past, present and future are seamlessly connected.

In this context, Indigenous people used traditional values and knowledge to transform the landscape into different land use patterns throughout the Australian natural environment before colonial settlements (Hussein and Armitage, 2014).

For the purposes of this research, the meaning of ‘traditional knowledge’ is consistent with Berkes’ (1993) definition: a cumulative body of knowledge and beliefs, handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment. For centuries, Indigenous people have used this knowledge system to understand and adapt to their ecosystems and create their cultural landscapes. For example, the Bininj and Mungguy, who are the local Aboriginal people in Kakadu National Park, recognise six seasons including *Gunumeleng*, a pre-monsoon season of hot weather (Green *et al.*, 2010). At the time of the rainy season, Indigenous people moved from flooded windbreaks known as *wiltja* to rock shelters in the mountains, due to violent storms. Memmott (2007) discusses different types of structures,

such as windbreaks, shades and transitional platforms, rock shelters and stone overhangs that were created as a result of traditional knowledge about different climatic conditions, local materials and craftsmanship (Hussein and Armitage, 2014).

The importance of understanding traditional knowledge in the developing natural environment is vital and is closely tied to the traditional value system of any particular society (Berkes, 1993). Values are involved in Indigenous belief systems that dictate how individuals act between and among social groups, as well as within their surroundings and environment (Bomford and Caughley, 1996). In Australia, this system is guided by the 'the Dreaming,' a time when ancestral beings dropped from the sky and rose from the earth to create landforms such as hills, forest, caves, water bodies and all the living things. Through spiritual belief, traditional custodians preserved the integrity and authenticity of sacred landscapes and promoted the sustainable use of natural resources (Berkes, 1993). In Queensland, for instance, the local Djungan people believe that the spirit of Eekoo, the creator of *Ngarrabullgan* (the Atherton Tablelands), causes great sickness to people who break the cultural belief of not visiting or camping at this significant cultural site, which has the radio carbon dates of 40,000 years ago. Similar traditional practices, myths and restriction were used through songs and dance to shape and maintain cultural landscapes in an unchanged way for connection between Indigenous societies and the present spirit beings in the environment (Bomford and Caughley, 1996).

Lennon (2014) finds that Aboriginal and Torres Strait Islanders' cultural practices and values have given meaning and contributed to the formation of Australia's cultural landscape. Moreover, Lennon (2014) offers an account of the types of traditional cultural landscape and gives specific examples describing the relationship between Indigenous cultural lifestyles that resulted in the transformation of the Australian landscape. These include the 700-million-year-old monolith geological formation known as Uluru (Ayers Rock) at the Uluru-Kata Tjuta National Park in the Northern Territory, to the oldest rock art sites Gyorn Gyorn, with paintings depicting as early as 20,000–60,000 years of history of the Supreme Creator of the Mowanjam people in the Kimberley region in Western Australia. Similarly, Lake Eacham (Wiingina) was, according to Ngadjon myth, created by the Rainbow Serpent around 10,000 years ago out of anger at people breaking taboos about camping in the Atherton Tableland in

Queensland. About 7,600 years ago, a rainforest grew in this crater. In addition, the creator spirit of the Dreaming of the seven tribes in south-eastern Australia (NSW) lived in the Baiame Aboriginal Caves over 13,000 years ago. Another notable example is the socio-spatial patterns of Indigenous settlements (Figure 4.2) that were designed to observe the social identity and social structures of an aggregate domiciliary cultural group recorded between the period of 1880 and 1915 (Memmott, 2000).

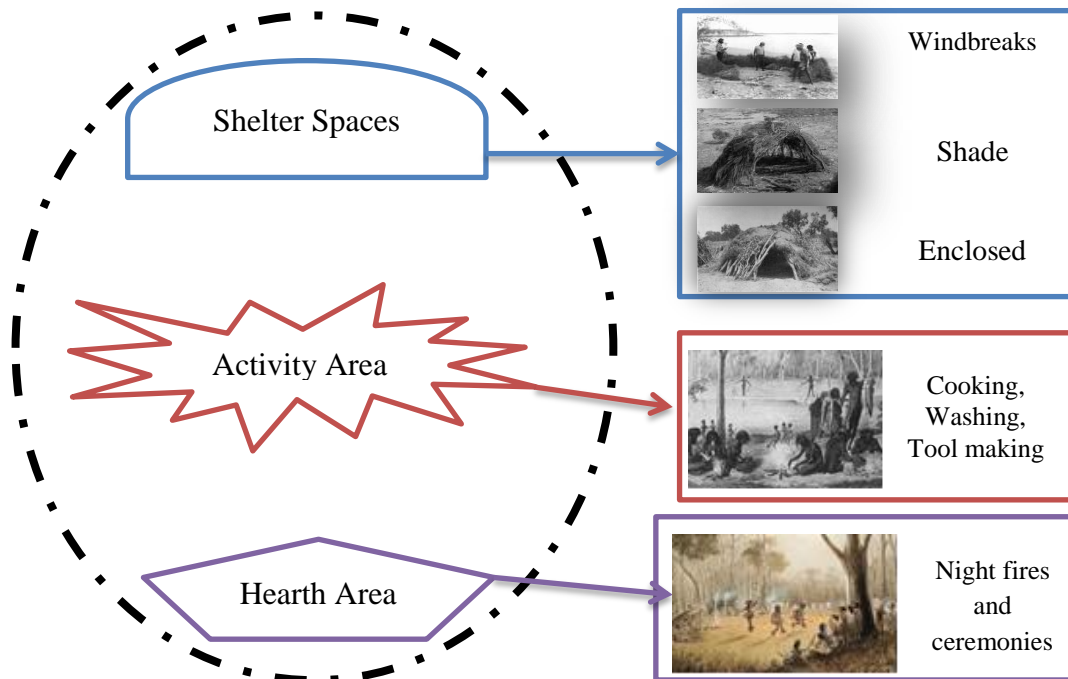


Figure 4.2 Socio-spatial patterns in the Indigenous cultural landscape
(Photos: Poulter (2010), Welch (2008) and Roper (c1854))

Memmott (2002) reports that such settlement planning preserved Indigenous cultural autonomy when they forced to aggregate in Aboriginal camps by colonial settlers. Cultural autonomy was influenced by separatism, where landscape was zoned into sleeping spaces for nuclear families and groups of men and women featuring the Indigenous vernacular architectural style in the form of windbreaks; enclosed and shade shelters depending on the climatic condition; activity areas were designed for daytime cooking, clothes-washing and manufacturing objects such as tools; and multi-functional hearth areas, with uses including lighting the evening fire for warmth, cooking, driving mosquitos away, holding ceremonies

and deterring malicious night-time spirits. The location of domiciliary spaces involved strategic planning principle, for instance activities areas zoned at the centre to early sunlight exposure and late evening shade (Memmott, 2002)

The undifferentiated Aboriginal settlements pattern still exists and it is reflected in the different spatial zones within the Australia built environment to some degree today (e.g. Kerkhove, 2016). In summary, this section describes how Indigenous cultural values and traditional knowledge shaped the cultural landscape before overseas settlers arrived and outlines their contribution to the development of the Australian built environment within the subfield of cultural built heritage.

4.2.2 Development of Australian cultural built heritage

Similar to the evolution of the Indigenous cultural landscape, the discovery of this landscape by Europeans marks the beginning and development of cultural *built* heritage in Australia. In 1770, under Lieutenant James Cook the Royal Navy's Pacific Ocean voyage discovered a landscape they called *Terra Australis Incognita* (unknown southern land) on the eastern coast of New Holland (Frost, 1980). The voyage was intended to expand the eastern trade of Britain after losing its American colonies and to solve penal problems experienced in Britain, such as the high levels of urban crime, destruction of property and robbery, by providing a destination to send convicts. In 1788, the land was proclaimed under the name of New South Wales for imperialism purposes – extending Britain's colonial territories - and establishment of a new commercial entrepôt as well as military ports to protect British colonial prosperity from French, Dutch and Spanish militia (Frost, 1980).

The first European settlements aimed to place strategic colonial outposts around the country. Land was developed to maintain governing areas/cities, such as where the first Government House (Figure 4.3) built in the vicinity of Sydney Cove, a centre of colonial administration from 1788 until mid-1800s (Lush and Lush, 1988), was constructed to link coastal and inland colonial regions, which accommodated convict settlements and Indigenous reservations as well as white-owned farms and ranches (Lockard, 2010). Defensive areas were elevated on the highland to protect the colony against invaders and to watch over the convict labourers (DEWHA, 2008a). This settlement planning is the basis of the numerous tangible

developments of European traditions, built upon Indigenous traditions existing in Australia's cultural landscape. For instance, the materials used for the construction of the first Government House were a fusion of imported bricks from England with clay bricks made of lime and shell from Darling Harbour (Crook and Murray, 2006). During the colonial period of 1788 to the 1840s, the architecture was of a colonial Georgian classical style, characterised by simple rectangular and prismatic shapes, symmetrical façades, traditional load-bearing walls constructed with bricks or sandstone, timber floors and tiled pitched roof (DEWHA, 2008a; Johnson, 2002).



Australia's first Government House was constructed 1788-1789 overlooking Sydney Cove (now the corner of Bridge and Phillip Streets) in Sydney. In 2005, the site was placed on the National Heritage List

Kingston and Arthur's Vale Historic Area (1788–1855) located in Norfolk Island, an outpost of the New South Wales (NSW) penal station. In 2007, this convict site comprising of 40 buildings set on 225 hectares was places on the National Heritage List



Figure 4.3 Examples of first settlement structures in New South Wales
(Source: DEWHA, 2008)

The colony was established on Sydney Harbour (Sydney Cove in Port Jackson) because of the harbour's suitable topographic features, cost effectiveness and suitability for military bases (MacKay, 1985). This opened up the opportunity for economic development under a newly introduced labour system, which allowed free commercial settlers to employ convicts and Indigenous people based on their skills. This labour system ran until the mid-1800s. During this period, European interest in agriculture and livestock production increased and, accordingly, thousands of skilled convicts and Indigenous people moved to Sydney, Port Macquarie, Parramatta, the Blue Mountains, Port Phillip, Newcastle and the northern areas of NSW in search of better soil, climate and terrain (Nicholas, 1988). At the same time, a more

diverse group of free European, Asian and Pacific migrants arrived in Australia in search of employment, better living conditions and prosperity due to the acceleration of agriculture, pastoralism and Gold Rush activities (Griggs, 2014).

The population became decentralised due to geographical distance, harsh terrain, hot climate, natural disasters and resistance (Evans, 2007). Figure 4.4 indicates the administrative boundaries of Australian colonial states and territories between 1825 and 1911. Consequently, Beckett (2013) and Hugo (2011) show that between 1825 and 1859 Van Diemen's Land (Tasmania), Swan River Colony (Perth), the Murray River (Adelaide), Port Philip (Melbourne), and Moreton Bay (Brisbane) were developed as separate jurisdictions from Sydney Cove and the NSW colony.

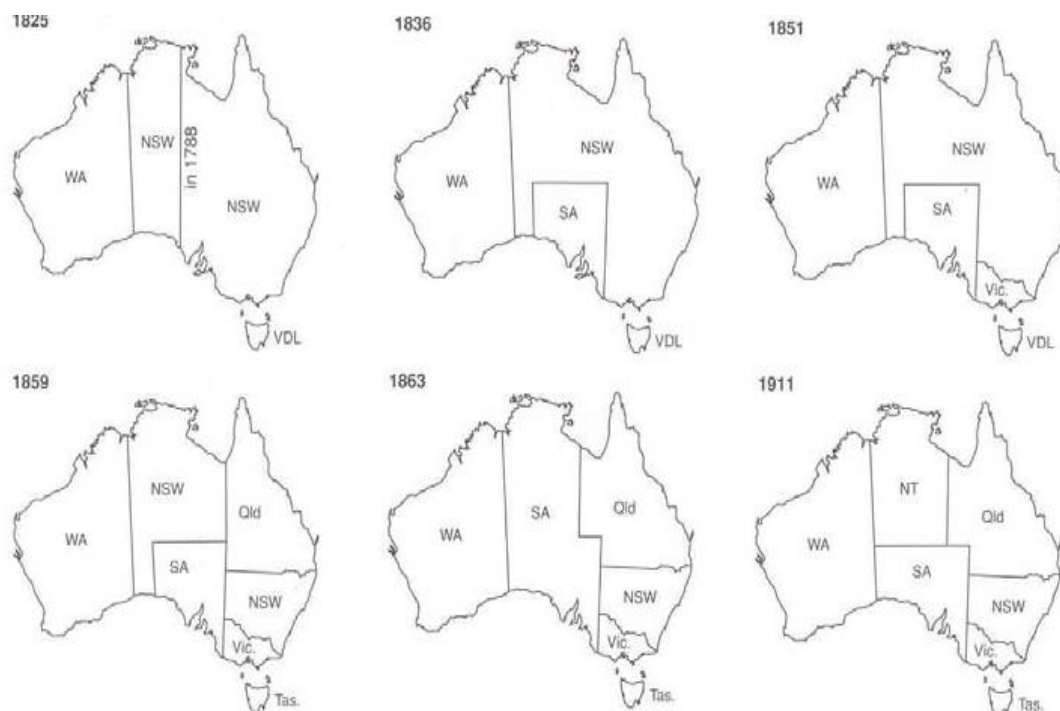
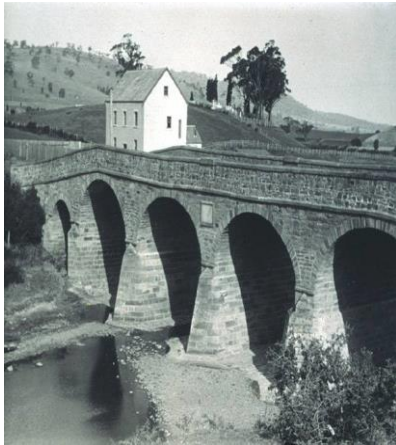


Figure 4.4 Australian colonial and state boundaries between 1825 and 1911
(Source: Brown, 2004; Jeans, 1972; McLelland, 1971)

Convicts with skills in construction and engineering were sent out to work on the planning, development and construction of infrastructure (dams, bridges, roads and railways) and public buildings (government houses, barracks and stores) as well as recreational parks in the major towns of the Australian colonies (Meston, 1895), depicted in Figure 4.5.



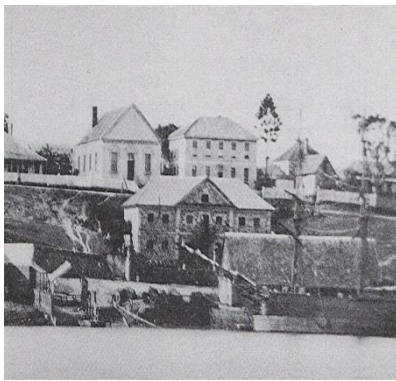
Richmond Bridge in Tasmania - construction began in 1823 (Rackham, 2006)



Construction of first railway systems in all colonial states (1849-1871) (DIRD, 2015)



Adelaide Park lands layout in 2011 designed by Colonel Light - 1837 (Lethlean, 2011)



Commissariat store and government stores in Brisbane (1824-1829) (RHSQ, 1980)



Old Perth Court House built in 1836 at the Swan River Shoreline (Stead, 2014)



Victoria Barracks in Melbourne constructed 1856-1872 (De Leo, 2015)

Figure 4.5 Early construction and development project in Australia

Free working class migrants moved into the inner suburbs of the city where most of the buildings were multi-storey, while labourers stayed in the convict camps because accommodation costs were high. City housing was modernised as a result of the strong economy brought on by industrialisation, trade and technology that took place in Australia during the Gold Rush (DEWHA, 2008a). Along with the development of the built environment came competition over land and resources among state colonies, resulting in the formation of the Lands Department in 1859 to oversee the alienation and occupation of all Crown Lands (Beckett, 2013; Spooner, 2005). Between 1861 and 1872, the Lands Department enacted the Selection Act in the NSW, Victoria and South Australia colonies in order to end the land lease system originally established by the government to limit and control population growth caused by transferring private land rights to public land (Dye and

La Croix, 2013). In particular, the act allowed free selection before survey (Beckett, 2013) and also dealt with squatters' problem by endorsing the lease of Crown land (Spooner, 2005). The Australian Bureau of Statistics (ABS, 2013) indicates similar legislation was implemented in other Australian colonies under new land classification of (a) settled areas; (b) intermediate quarters; and (c) unsettled regions under *terra nullius*.

In response to this, rich settlers built their posterity by constructing substantial, ornate and aesthetically pleasing buildings emulating Victorian, Gothic and Italian architectural styles (Hugo, 2011). The style displayed the latest technology in the form of prefabricated decorations, plastered walls, imported fixtures, gas lighting and efficient plumbing (Dernelley, 2005). At the same time, the working middle class people moved into the inner suburbs of the city, where most of their dwellings featured houses with gardens, known as English cottages, and this led to the growth and expansion of the suburbs in Australia (Freestone, 1981). Sandercock (1990) points out that people, such as labourers, who could not afford well-built structures ended up in cluster house quarters (squats) or Indigenous communities because housing costs were high during this time.

Freestone (1981) notes that the industrialisation process attracted more people to migrate to small towns, changing them into metropolitan areas. Due to increases in the population, poor housing conditions and infrastructure services such as water, sewerage, sanitation and became inadequate, triggering an outbreak of environmental and health problems in 1890 (Sandercock, 1990). This was followed by a wave of illness and epidemic diseases, including the bubonic plague, in overcrowded communities in 1894 to 1901 (Enchenberg, 2007). This situation forced engineers, urban planners and architects to rethink ways to mitigate the social problems that were brought about by the processes of industrialisation and urbanisation. Consequently, the government introduced improvement schemes, transforming slum areas and remodelling inner suburbs (Enchenberg, 2007). The urban plan and architecture matched and reflected the climatic condition of the places, building styles and use of materials (Johnson, 2002).

Between 1912 and 1915, the public sector concentrated on urban development through the provision of infrastructure such as transportation, communication, energy, waste and water.

The private sector provided sophisticated modern architectural housing portraying new technologies, social status, aesthetics and architectural designs for city beatification (Hussein *et al.*, 2014). The building style progressed from Victorian to Edwardian Federation houses (Figure 4.6) to mark the new 20th century and Australian Federation uniting its colonies at Federation (Williams, 1995). The Edwardian architecture extolled the virtues of sun control, good ventilation and open planning to take advantage of the Australian climate. Consequently, cities started to be transformed from compact walking cities with terraced housing into public transport cities, as presented by Dernelley (2005). Such slum reform was perceived, as indicated by Sandercock (1990), as the promotion of a modern built environment rather than of city planning, which involved the conservation of old historic buildings that lack social, aesthetic and administration streams as means of city planning.



Edwardian Federation house mostly built between 1900 and 1914. The architecture consisted of Australian motifs with fretwork gables in the roof and windows, and art representing the start of a new century (Source: Australian Government, 2015)

The Swain house, an inter-war California Bungalow built 1920s on the Brisbane River at Chelmer, marks the exposure of American popular culture in Australia. Its style was based on the craftsmanship, natural materials and garden principles (Source: DEHP, 2015)



Figure 4.6 Architectural styles of Australian federation and inter-war housing

For example, the architecture adopted American architectural styles as Australia was exposed to the American culture through education, work and migration between 1900 and 1945 (Johnson, 2002; Bell and Bell, 1996). During this period, the American culture was influenced, as Johnson (2002:09) states, by ‘*change for a better life, for efficient industry, for*

diverse urbanization,' which was illuminated in their architectural styles. In conjunction with the Australian quest to finding inspiration for city development after federation (Amar *et al.*, 2014) popular architectural designs such as the Richardsonian Romanesque, also known as *Federation Warehouse* (West, 2016), inter-war California Bungalow (DEHP, 2015) and the Edwardian Federation house (Australian Government, 2015), reached the shores of Australia between 1900 and 1945. These new architectural designs were constructed using local materials and increasingly featured services such as sanitation, gas and ventilation systems as well as decorative fittings and finishes (Johnson, 2002). The colonial built environment was further changed by additional construction and infrastructure that reflected the profound impacts of the First World War, the 1930s Great Depression and the Second World War (Spearritt, 2011; Freestone, 2004).

In the post-war period of 1945 to 1960, Australian cities embraced the move towards a modern built environment particularly by property owners, developers, planners and investors who were in search of a national architecture-style that conveyed modern technology (Amar *et al.*, 2014). However, in practice, Johnson (2002) argues that the period lacked a clear set of architectural principles and its designs combined several eclectic forms from 1940 and 1950. It was a period of suburban sprawl and many old or historic buildings were demolished to make way for new international and regional styles of architecture. This settlement pattern reflects the Europeans' perception of the struggle to survive in an isolated landscape by highlighting migration, industrialisation and urbanisation in the built environment, which is relevant to the Australian cultural heritage. The Australian heritage sector is one in which such historic buildings, monuments and sites represent how different generations thought of, designed, managed and constructed the cultural built environment (West, 2016; Amar *et al.*, 2014; Freestone, 2010; Lennon, 2009; Johnston, 2002).

One important contribution from Jews is synagogues. As noted by the National Archives of Australia (2017), the history of Jews in Australia dates back to 1788 when the First Fleet of Europeans arrived with convicts of whom eight were Jews. As a result of the increased arrival of Jewish convicts and free settlers from the 1820s, Australia's Jewish population grew by thousands (Rutland, 1988). The Census record of 1901 indicates that there were over 15,000 Jewish people residing in Australia (National Archives of Australia 2017). Since then,

synagogues representing all streams of Jewish religions have been constructed, including the Sydney York Street Synagogue (1841), the Hobart Synagogue (1845), the Adelaide Synagogue on Rundle Street (1850), the Melbourne Hebrew Congregation on Albert Street (1873), the Brisbane Street Synagogue (1892) and the Western Australia Synagogue at Coolgardie (1896), to mention a few. Phillips (2008) mentions Jewish synagogues are significant to the architectural and historical values of the Australian built heritage. For example, the Hobart Synagogue introduced the Egyptian style of architecture to reflect the origins of their historical relationship between Hebrews and the ancient Egyptians (Phillips, 2008). However, the design was perceived as odd and lacking in aspiration by Jewish communities, which resulted in the proposition that the new synagogue use architecture similar to the Central Synagogue in London's Great Portland Street. As a result, Phillips (2008) notes that the Sydney's Great Synagogue was built 1875 to depict such features.

The influx of Asian settlers during and after the Gold Rush brought additional cultural diversity in the Australian built environment (Beynon *et al.*, 2014). According to Beynon (*et al.*, 2014), the similarity between the climate of sub-tropical Asia and parts of Australia, particularly Queensland and Northern Territory, led to the development of Austronesian dwellings – light constructions comprising of an open-air sitting room with relaxing verandas and raised floors. The houses become popular and, as presented by Barker (2011), in the late 19th century people like the District Court Judge George W Paul of Queensland imported custom-made construction materials for a complete Japanese house in response to the acute shortage of light materials. The Australian decoration style followed a predominated simple low, flat-roofed house with wooden beams on the walls and ceilings inspired by the Japanese décor style (Barker, 2011). Australian architects such as Marion Mahoney Griffin, William Hardy Wilson and Karl Langer derived inspiration from the Asian architectural styles. For example, Beynon *et al.* (2014:) states:

Griffins' design for the proposed Capitol Building in Canberra, which if it had been built in the manner that it was depicted in Marion Mahoney Griffin's elevation renderings, would have borne a distinct resemblance to the Ananda Pahto temple at Pagan in Myanmar.

Instead of detailing the influences of these cultures on the development of Australian historic environment, Figure 4.7 shows examples of architectural designs and building constructions with Chinese, Japanese and Jewish architectural influences.

The Joss Houses circa 1845-1930, The Chinese temple dedicated to people involved in Buddhism, Taoism and Ancestor worship around Australia (Lawrence and Davies, 2011)



The traditional Queensland house built between 1880-1890, it features timber frames and corrugated iron materials allowing flow of natural ventilation through the house. The vernacular architectural reminisces Japanese timber buildings style (Osborne, 2014)

Below: Hobart Synagogue depicting distinct *Egyptian style* which was constructed using featuring trapezoid shaped windows and lotus columns (Phillips, 2008)



The Great Synagogue presents Byzantine and Gothic styles, consisting of ornate carved stonework on the façade and domed towers while the interiors represents an elaborate and eclectic blend of moulded plaster, engraved glass, carved timber, use of gold foliage and mosaic tile floors (Rutland, 1988)

Figure 4.7: Chinese, Japanese and Jewish architectural influences in Australia

In summary, the historical development of Australia can be traced through different migrants' cultures and their responses and interaction with physical landscape influenced by the economic, geographical, political, and socio-cultural conditions. Through time, such cultural development revolutionised the construction and development industry, providing a long and rich history about the Australian built environment, from which current and future generations find a sense of place, national identity and aspirations from the solace existing in the cultural built heritage. Despite this endeavour, cultural heritage still remains a sector struggling for survival in the Australian built environment. As noted in the above discussion, the sustainable management of such places is very important, but at the same time conservation planning has, in one way or another, caused the destruction of the built

environment; for instance, the slum reforms in 1900s are associated with the demolition of historic structures. The following sections highlight various styles of Australian cultural built heritage.

4.3 Heritage conservation movements

Australia is not the only island nation that possesses rich historical heritage places, but is a country that is highly commended by the World Heritage List for its strong system for the conservation of cultural heritage (Jones and Shaw, 2007). According to the Australian Government, in March 2015 there were 42 listed places in the Australian World Heritage List, 125 places in the National Heritage List, 397 places in the Commonwealth Heritage List and more than 19,970 properties in the State and Territory Heritage Lists. This conservation system places Australia as an international leader in cultural heritage management (State of Environment, 2011). This statistic is not surprising since the foundation of Australia's conservation system in relation to cultural built heritage is strongly associated with the influx of Europeans in the 18th and 19th centuries. For instance, the first Queensland campaign for built heritage conservation was initiated by the *Moreton Bay Courier* on 8 December 1848 to protect the windmill in Wickham Terrace. Lennon (2009: 106) quoted the *Moreton Bay Courier*: '...it would be great pity to destroy a structure which adds... so much to the picture beauty to the town.' The earlier achievement of such a campaign was that cultural institutions and societies such as the Queensland Museum were able to preserve building materials as extracted rather than *in situ* artefacts.

The significant movements for the protection of historical monuments began at the beginning of the 20th century. In many European colonies, such as India (Glendenning, 2013) and Australia, this historical era presented historic buildings, monuments and sites as a prominent part of the built environment that have often contributed values both extrinsically and intrinsically to cultural groupings in the present-day and future communities. As Glendenning (2013: 1) states, '*conservation is, and has always been, an integral part of modern movement, and its environments, like all modern environments, did not just happen.*' The quote generally implies that the modern movement conservation was created by people from diverse groups in the built environment and thus perception has paved the way for the creation of different ways to protect or destroy the historic environment. For example, Glendenning contends that

the paradigm shift of heritage significance from antiquarianism, romanticism and historicism of the 17th and 19th century to conservation in the 20th century has allowed stakeholders to employ competing conservation processes which, in most cases, facilitates the destruction of cultural built heritage. This means that conservation has become a movement that is firmly knitted with constant changes of narratives attached to significant aspects of values of cultural built heritage.

The following three subsections present examples of timelines that describe the conservation movements related to the potential benefits of built heritage to the growing awareness that emphasises the protection of the authenticity and integrity of significant cultural built heritage from 1900 until today.

4.3.1 Conservation movements in the early 20th century

In Australia, built heritage conservation began around 1900 as an eclectic movement of the upper-middle class society that wanted to protect grand buildings and monuments for posterity (Petrie, 2005). This community group perceived the built heritage as a symbol of power, places of comfort and demonstrations of artistic and architectural skill, but not as national heritage (Hussein, *et al.*, 2014). This approach excluded the significant values of many groups that contribute to the identity and culture of local communities, states and territories and to Australia as a nation (Boer and Wiffen, 2006). Whilst this historical movement established how dominant groups contributed to the rise of heritage conservation, little detail is provided with regards to the campaign initiatives used to recruit, encourage and support the upper-middle class movements for built heritage conservation. Ireland (2002) argues that Australia's built heritage continued to be affected by uncontrolled and unregulated development in the built environment despite the existence of movements for built heritage conservation. During this time, there was also a widespread concern that the preservation of historic buildings, monuments and sites was incompatible with progress in Australia.

Freestone (1999) notes that, parallel to this movement, there were preservationists, historians, environmentalists, the popular press and the public and different levels of government who were concerned with the destruction of significant colonial historic fabric in the modernised

built environment. An example of changing views towards the conservation of built heritage occurred in 1909. The Victorian state government, supported by architects and planners, planned to demolish a Georgian-style sandstone wall that had been built at the Victoria Barracks in 1840. The demolition was halted and the Australian Historical Society and the Institute of Architects adopted the British value-approach to conservation for the protection of colonial built heritage embedded in the town and country planning model, state planning authorities and town planning legislation. This achievement marked the shift from protecting the aesthetic and architectural values to protecting significant values of Australian built heritage, including the social, cultural and scientific (Petrie, 2005).

4.3.2 Heritage conservation and planning in the post-world war era

The post-World War II era, a period that started shortly after 1945 and ended in the mid-1970s, saw increased concern for the protection and conservation of cultural heritage, particularly historic buildings, monuments and sites by stakeholders (Davison, 1991). Colman (2016) notes that after the Great Depression the construction and development industry along with government preferred to demolish the historic environment and replace it with new construction. State capital cities were filled with pop-up buildings, with some finished and some not, while hundreds of the cities' historic buildings were demolished. Under the leadership of Jack Mundey, the Builders' Labourers Federation (BLF) claimed it had the right to intervene in matters that related to the conservation of historic inner city and urban amenities, particularly when the government fails to take charge (Colman, 2016). The community sector's upsurge in interest for the conservation movement grew at a rapid pace, which inevitably led to discussions about different ways to prevent the destruction of historic fabric, which opened doors for private owners to join social movements, donate funds or transfer the ownership of heritage assets to organisations dealing with heritage conservation (ABS, 1991).

BLF, along with other community organisations, formed the 'Green Ban' in 1971 – a work ban campaign created by unions that protested against projects that endangered the living quality of the community and its cultural heritage (Coleman, 2016). The movement was spearheaded by activists in NSW and Melbourne and, a little later, spread across other Australian states (Punter, 2005). This conservation movement campaigned against the

destruction of significant built heritage, with builders and labourers refusing to work on construction and development projects that were environmentally and socially undesirable (Haskell, 1977). Iveson (2014) argues that the Green Ban movement articulates that institutional decision-making needs to transcend actions motivated by egocentricity by making sure that process integrates different stakeholders' perception concerning heritage conservation and large-scale developments in the Australian built environment (Punter, 2005). The achievements of the Green Ban included saving Kelly's Bush and the Rocks in NSW (Smith, 2006). The notable Green Ban projects in Queensland including the protection of historic buildings on George Street, the Queensland Club (1884) and the Bellevue Hotel (1886).

Following the Green Ban and BFL movements, private owners (occupiers and developers) worked with community and government organisations to identify significant heritage places for appropriate conservation management. This was a significant marker in the development of cultural built heritage from the community sector. For similar reasons, a community movement for heritage conservation was conducted under the umbrella of the Australian National Trust, a non-government organisation first established in NSW in 1945, followed by South Australia (SA) in 1955, Victoria in 1956, West Australia (WA) in 1959, Tasmania in 1960 and Queensland in 1963 as well as the Northern and Australian Capital Territories later in 1976. The heritage movements of these community-based groups was led by Annie Wyatt, a Sydney conservationist, along with other stakeholder groups, and aimed to salvage and promote cultural and natural heritage conservation (Ireland, 2002).

These movements were stirred by the proposed demolition and development of Sydney's Macquarie Street in NSW, which would have caused the loss of Hyde Park Barracks and the Mint Building, built in 1811 to 1819. Other notable early preservation and conservation projects of these national trusts include the save the Armytage family 'Como' campaign initiated by Maie Casey, Brian Lewis, Daryl Lindsay, Joseph Burke and Robin Boyd between 1953 to 1956 in Victoria (Davison, 2014); the Wolston House project, conducted in 1964 in Queensland (Sheaffe, 2013); and, the Old Farm at Strawberry Hill in 1963 (WA), the Clarendon Georgian houses via Evandale in 1966 (TAS) and the Adelaide River Railway Station in 1986 (ABS, 1991). Among other things, the initial legal frameworks gave National

Trusts the power to put pressure on the government and the private sectors to salvage historic buildings, monuments and sites through statutory protection and purchase. However, these powers did not involve the actions required to restrict the demolition of cultural built heritage.

Around the same time as the post-war community heritage conservation movements were emerging, governments engaged with the conservation of built heritage through amendments to the Town and Country Planning legislation, which began in NSW in 1945 and was soon followed by other legislatures. The legislation required local councils to include the protection of cultural places and items with historical, scientific and natural aesthetic significance into local planning schemes. Together, the Australian National Trusts and state government heritage councils started to develop versions of what would become the Register of Historic Buildings in the 1960s and '70s (Spearritt, 2011). While this movement led to the listing of heritage places, the lists consisted of only names and location information. They did not include a heritage assessment report related to the assessment, management and conservation of authenticity and integrity of significant values. Spearritt (2011) notes that the approach was challenged by the transformation of city centres and suburbs, which were built environments engineered by developers (corporate and investment companies), architects and town planners, who were responsible for the mass destruction of historic buildings, monuments and sites from the 1950s to the 1970s. Nonetheless, the respective state governments offered little or no support because the development control proposed by local councils were subject to veto by the state government. This was evidenced on the Gold Coast, where today the historic fabric is visually concealed under apartments, shopping centres and casinos (Spearritt, 2011).

In 1974, the Whitlam Labour federal government conducted an enquiry into the National Estate Report to warrant the aesthetic, scientific, education and cultural values of historical places and account for the possibilities of economic value that would create employment and tourism benefits. As a consequence of this report, the Australian Heritage Commission Act 1975 was established with a main responsibility of assessing, managing and conserving the cultural as well as the natural environment in the Register of the National Estate (Davis, 1988). Moreover, these post-war conservation movements by different groups instigated

reforms in environmental and land-use management agencies which were then embraced by state and territory legislatures. As detailed in Section 4.4, these heritage conservation frameworks enabled the protection of Australia's oldest landscapes, buildings and monuments in the early 1980s using the criteria of 'historic value' as a threshold for heritage listing (Ashton and Cornwall, 2006).

4.3.3 The emergence of modern conservation management

As mentioned by Iveson (2014), the desire to protect ecosystems and provide social responsibility from the modern built environment by traditional conservationists stimulated the rise of the sustainability movement in Australia prior to the 1960s and '70s. During this time of transition, McGregor (2014) notes that the environmentalists leading the movement were concerned that the substantial growth in population, new technologies and industrial sectors could not be sustained without seriously depleting natural resources and straining the ability of the landscape to deal with pollution and waste products (Iveson, 2014; Australian Institute of Criminology, 2010; Punter 2005; Davison, 1991). Furthermore, McGregor (2014) states that the impetus from a series of movements by diverse groups and individuals formalised the foundation of the Australian Conservation Foundation (ACF) in 1966. The Foundation consisted of decision-makers from the government and private groups ranging from the public service, professional, political and business groups as well as the broader community, all of whom play a vital role through volunteering, media and education. These movements argued for changes in local and state government development and environmental policy and, from 1973, the Whitlam government gave financial incentives to the ACF and its local and state councils dealing with conservation of natural resources and parks (McGregor, 2014). Accordingly, Australia enacted clean air acts, clean water acts and legislation establishing regulatory agencies to manage resources depletion and control environmental degradation (McGregor, 2014; Australian Institute of Criminology, 2010).

By the 1980s, sustainability movements from conservation groups, including the National Trusts, ACF, green bans and BFL, directed criticism towards urban planning policies that focused on issues of congestion, public health and the mismatch of infrastructure. As Iveson (2014), Punter (2005) and Davison (1991) note, the green movement suggested that the physical design of cities and towns did not cater to the environmental, economic, social and

cultural wellbeing of Australian communities. Together with the scientific evidence about the climate change due to depletion of ozone layer and greenhouse gas emissions, it was difficult for stakeholders to refute the predictions of a global environmental crisis (McGregor, 2014). As a result, McGregor (2014) observes that stakeholders in the government sector (such as representatives from foreign affairs and agriculture ministers) as well as from the private sector (for example developers and investors) and the community sector (including scientists and NGOs) worldwide began to embrace the concerns of environmentalists as part of development agendas.

In response to the 1987 Brundtland Commission's appeal for international sustainable development policies, the Australian federal government released its Ecologically Sustainable Development (ESD) strategy in 1992. In this strategy, ESD refers to:

Using, conserving and enhancing the community's resources so that ecological processes, on which life depends, are maintained, and the total quality of life, now and in the future, can be increased. (Council of Australian Governments - COAG, 1992)

This growing movement reflected a widely accepted notion of sustainability by the Australian federal government. The principles consist of three important factors: economic prosperity, social advancement and environmental protection (commonly known as the Triple Bottom Line) in the decision-making processes. According to Buhrs and Aplin (1999), this national strategy focused on managing conservation problems with regards to environmental degradation, resource depletion, climate change and loss of biodiversity. The ESD strategy was followed by legislation (such as the National Environment Protection Council Act 1994), codes and standards (for instance, the Building Code of Australia performance-based 1996) and schemes (for example, the National Australian Built Environment Rating System that was launched in 2005), which indicates the intensification of sustainable green planning in the Australian states' and territories' built environment.

Over the past decade, Benn (2002) has argued that sustainability has become an important ethical criterion in the development of policy evaluation since it redirects attention to take into account the interests of future generations. Accordingly, the focus on sustainability reinforced awareness of the significance of cultural heritage, mainly in conservation historic buildings, monuments and sites (Elefante, 2007). However, the debate surrounding built

heritage and sustainable development has been limited by the definition of ESD, which overlooks the importance of the social and cultural environment in the changing built environment. For instance, Buhrs and Aplin (1999) criticises the ESD strategy for focusing on the impacts on human activities for survival on the natural environment rather than the protection of cultural heritage. It is interesting to discuss the different reasons why sustainability principles can deter or constrain environmental, economic and socially damaging practices with a specific focus on Australia's built heritage. Table 4.1 presents a summary of how the Triple Bottom Line can direct the construction and development industry towards promoting sustainability in the changing Australian built environment when combined with conservation of cultural built heritage. The table illustrates that the principles of cultural built heritage are intimately linked to those sustainable developments.

Table 4.1 Sustainable development in built heritage conservation

The Triple Bottom Line	Principle Objectives/Goals	Conservation of Cultural Built Heritage
Social Sustainability	Maintain diverse histories, values and relationship within contemporary society	Gives <i>sense of place</i> through <ul style="list-style-type: none"> • Cultural traditions • National identity • Education • Multiculturalism (Throsby, 1995)
Economic Sustainability	Growth in livelihood opportunities that pursue poverty alleviation, capital formation and innovation	Demand for heritage places <ul style="list-style-type: none"> • Employment • Tourism expenditure • Re-investment • Leisure consumptions (De la Torre, 2002)
Environmental Sustainability	Reduce ecological footprint through resource management, protection and restoration	Adaptive re-use of physical aspects <ul style="list-style-type: none"> • Low greenhouse emissions • Less waste contaminants • Ecology savings • Reduced embodied energy (McDonagh and Nahkies, 2010)

(Source: Author, 2015)

Section 4.1 provided different examples of the interconnectedness between cultural practices and their ability to sustain life in the environment. Through this relationship conservation and sustainability has been achieved in the cultural landscape as well as that of built heritage. As Throsby (1995) notes, culturally sustainable development has always encouraged human activities that meet the economic prosperity of the current generation without comprising the

cultural needs of present and future generations. Therefore, modern sustainable strategies should not endanger the preservation of cultural built heritage. These places not only contribute to the aesthetics of our cities but also enrich people's psychological need for continuity in the urban environment and provide a sense of stability and control over progress.

In summary, the Australian cultural landscape has undergone many changes over the past two centuries, as presented in the discussion in previous sections on its historical development as well as urban design and planning influences. These highlight migration, industrialisation and urbanisation as the main factors of change. These factors still influence change in the country's built environment but this time on a larger scale than in the 19th and 20th centuries due to rapid increases in modernisation and population. Modernisation has completely changed the way people think, design, manage, construct and conserve built environments in the construction and development industries. This section has described the movements towards a sustainable environment that occurred in the late 1970s and their contribution to the conservation of cultural built heritage through the attempt to mitigate the impacts of urban design, planning and development. These shifts in perceptions about conservation movements have articulated how cultural built heritage is a key component of sustainability in the Australian built environment.

As such, built heritage conservation is increasingly discussed in the fields of archaeology (Paterson and Wilson, 2000), urban planning (Freestone, 2010), cultural history (Rickard, 1996), cultural economics (Irons and Armitage, 2011), architecture (Jahn, 1997), cultural landscape (Brown, 2007), cultural tourism (Ashworth and Tunbridge, 2000) and sustainability (Productivity Commission, 2006). Through conservation movements, stakeholders have been able to recognise the significance of cultural places and formalised management systems in most jurisdictions (Lush, 2008; Clarke and Johnston, 2003). The three-tiered heritage systems and legislation are discussed in detail in the following sections. The overlaps that exists across the fields of cultural heritage, environmental development, social sciences and town country planning in the wider society are evidence of the significance of the conservation of cultural built heritage to society's identity (Feary *et al.*, 2015; Clark, 2007; Benn, 2002).

4.4 Regulatory framework for the conservation of cultural built heritage

Australia is a constitutional monarchy that was established in 1901 when six British colonies united to form a federation. The Commonwealth of Australia Constitution Act 1901 (CAC Act) under S51 and S121 divides the power and responsibilities of this independent nation into three tiers of administrative governance: the Commonwealth (federal) government, the state and territory governments and the local governments. The first tier is responsible for enforcing laws over matters that affect the whole nation. The second tier has similar power to those of the federal government, however the laws enacted pertain to their judicial boundaries on matters that cannot be controlled by the Commonwealth. The third tier is responsible for developing by-laws that look after the needs of local communities inside the boundaries of their states and territories. Following the gazettal of the CAC Act in 1901, the three levels of governments enacted varying legislation to address the issues that cover most of the aspects affecting Australia's built environment, from the location and distribution of community facilities such as sewer collection systems, education institutions, transportation systems, hospital facilities and open spaces, to the conservation of biodiversity, natural resources, wetlands and, specific to this research, to cultural built heritage.

Despite the long history of heritage conservation in Australia over previous centuries, the formulation of legislative regulation for the protection of cultural built heritage only began within the last 40 years. Section 4.4 examines each tier of the heritage legislation responsible for the conservation of cultural built heritage in a three-tier heritage management system in hierarchical order. The Commonwealth (federal), the state and territory and the local governments each have their own heritage acts, which map a conservation decision-making process based on environmental and development pressures that demonstrably exert a substantial effect on the management of cultural built heritage. At the end of each subsection, a comparison table is presented to provide a link between heritage acts at each tier of government with the purpose of gaining valuable insights into priorities, divergences, initiatives and the possible factors driving the conservation of cultural built heritage.

4.4.1 Commonwealth (national) heritage legislation

The protection of heritage places at the Australian national level is subject to the statutory heritage controls that have been established to address the complexity of heritage

conservation goals aligned to the different layers of heritage values between the broader local, state and national governments (Boer and Wiffen, 2006). The Australian Heritage Commission Act 1975 was the first piece of legislation used to set up a system for the conservation of both natural and cultural places significant at the federal level. The Act's S4(1A) established the Australian Heritage Commission, a body that was responsible for overseeing matters pertaining to the identification and conservation of places of *'aesthetic, historic, scientific or social significant or other special values for future generations as well as for the present community'* which are presented and managed under the Register of National Estate (RNE). Despite the RNE listing over 13,000 places, the Australian Government phased out the register due to its lack of participation in the statutory planning process and the overlapping of its statutory list with other heritage lists at the national, state and territory, and local government levels (Thompson and Maginn, 2012). These changes resulted in the Australian Parliament introducing a new system of heritage protection for nationally significant places under the Environmental Protection and Biodiversity Conservation (EPBC) Act 1999 and the Australian Heritage Council Act 2003, discussed below.

4.4.1.1 The Environmental Protection and Biodiversity Conservation Act 1999

This act commenced on July 2000 and was amended in 2003 to repeal the Endangered Species Protection Act 1992, the World Heritage Properties Conservation Act (WHPC Act) 1983, the Whale Protection Act 1980, the National Parks and Wildlife Conservation Act 1975, and the Environmental Protection (Impact of Proposal) Act 1974. The EPBC Act 1999 broadly extends the federal government's statutory power in relation to the protection of built and natural places of national significance to the current and future generations [S528(47)]. As Thompson and Maginn (2012) discuss, an 'environment significant' threshold was narrowly covered in the planning decision-making by the superseded acts. For instance, the WHPC Act 1983 (S13 and S14) provides the federal government with statutory power to refuse or impose conditions on activities that threaten the survival of Australia's World Heritage properties, but at the same this action is perceived as last option since the WHPC Act does provide for the automatic protection of the natural and cultural values of such heritage places. In contrast, through a cooperative approach between federal and state governments, Part 3[Div. 1(A-C)] of the EPBC Act 1999 ensures protection and enriched

management through statutory listing of Australia's heritage places of world, national and Commonwealth significance. The strengths and weaknesses of the scope of the EPBC Act 1999 are summarised in Table 4.2.

Table 4.2 SWOT analysis of the EPBC Act 1999

Strength	Weakness
<ul style="list-style-type: none"> • Detailed comprehensive guidelines: offer assessment strategies, abatement and recovery plans for conserved listed places • The prime minister has power over a decision-making process to ensure the candid protection of national heritage places from threatened actions • Cooperative approach: assessment and approval of bilateral agreements with state and territory governments 	<ul style="list-style-type: none"> • Failure to define 'significant impact' may cause heritage places to suffer dereliction, abandonment and irreparable damage. • Approval process is subjective not objective because it is at the discretion of the prime minister. • In favour of places of natural significance, specifically threatened or endangered species and ecological community rather than culturally significant heritage
Opportunities	Threats
<ul style="list-style-type: none"> • Strategic planning: bilateral agreement reduces duplication of statutory listings and development controls • Transparency: prime minister and advisory body have to justify the reason for refusal or approval of an application • Strong threshold for heritage listings allow conservationists to stop or get conditions survey on threatening action 	<ul style="list-style-type: none"> • Focus on minimising problems caused by management (political) whims rather than streamlining regulation problems caused by protection mechanisms • The environmental impact assessment disregards the implications of climate change on significant values of listed places • Does not support local communities' involvement in conservation plans for management of heritage places

(Source: Author, 2015)

4.4.1.2 The Australian Heritage Council Act 2003

The AHC Act 2003 operates at the Commonwealth level and is overseen by the Australian Heritage Council, the principal advisory group to the Australian Government on heritage issues. The AHC Act 2003 allows the government to make laws particular to the administration, conservation and management of heritage places in the National Heritage Lists and Commonwealth Heritage Lists, created under the EPBC Act 1999. Under Part 3 and Part 4, the Act sets out the structure, roles and responsibilities of the Australian Heritage Council, including but not limited to identifying, assessing and placing cultural heritage for inclusion in the heritage lists; providing independent expert advice to the minister on the matters affecting the condition of listed places; promoting, monitoring and reviewing heritage places within and outside the registers; and providing a transition between the old heritage regime and the new in accordance with the AHC (Transitional and Consequential Provision)

Act 2003. Section 24A(2) also defines the meaning of heritage values that fall within the criteria of the EPBC Act 1999 for listing significance places of particular community groups in the National Heritage places and Commonwealth Heritage places. Unlike its counterpart, the EPBC Act 1999, the AHC Act 2003 does not include specific protective clauses for places listed on the national and Commonwealth registers.

In addition to the EPBC Act 1999, the AHC Act 2003, and the Historic Shipwreck Act 1976 and the Environment Protection and Biodiversity Conservation Regulations 2000 (EPBC Regulations) are other legislation that is relevant to heritage conservation and support the above discussed federal legislation. The purpose of the Historic Shipwreck Act 1976 is to administer and protect historic wrecks and relics of more than 75 years of age found below the low water mark to the edge of the continental shelf of the Commonwealth waters. In accordance with the EPBC Act 1999, the objectives of EPBC Regulations 2000 provide that the director in charge of Commonwealth reserves is allowed to exempt or authorise activities, for example commercial activities, fishing and research, that do not interfere with conservation process and management plans.

4.4.2 State and territory heritage legislation

It was soon after the post-war heritage conservation movements that the Australian state, territory and federal governments recognised the significance of built heritage and formalised heritage conservation by passing legislation in most jurisdictions (Lush, 2008; Clarke and Johnston, 2003). The first legislative framework for the protection of built heritage was the New South Wales Heritage Act 1977. This was followed by South Australia's Heritage Act 1978 (superseded by the Heritage Act 1993 and renamed the Heritage Places Act 1993) and similar heritage acts were established in Western Australia (1990), Queensland (1992), Victoria (1995), Tasmania (1995) (superseded by the Historic Cultural Heritage Amendment Act 2013), the Australian Capital Territory (2004) and the Northern Territory (2011). This legislation introduced heritage councils that would oversee the assessment, management and conservation of monuments, sites and buildings of cultural significance for future generations (Boer and Wiffen, 2006).

4.4.2.1 The New South Wales Heritage Act 1977

The New South Wales Heritage Act 1977 (NSWH Act) was introduced in NSW to address the nomination, management, development and conservation of heritage of significant natural and cultural places. In line with the EPBC Act, the Act applies to both government and privately owned heritage properties listed under the NSW State Heritage Register. The NSW Heritage Council is responsible for setting up standards of maintenance, approving development applications and establishing the integration of heritage matters into overall asset management. Section 170 of the NSWH Act was amended by the Heritage Amendment Act 2009 and Heritage Amendment Regulation 2010 as a result of the recommendations made by an independent expert review panel. These amendments prescribed specifying government-owned heritage items compulsory for listing on the Heritage and Conservation Register; introduced the requirement of a fully completed inventory sheet; and removed the requirement for agencies to report any changes of owners to the register.

4.4.2.2 The Heritage of Western Australia Act 1990

Under the Heritage of Western Australia Act 1990 (HWA Act), the application of the statutory framework for the identification, conservation and management of state significant places are determined by the minister upon the recommendation of the Heritage Council of WA (advisory body). The Act specifies that the Heritage Council is responsible for ensuring that the development projects in cultural places do not have adverse impacts on heritage significant values that contributed to inscription in the WA State Register. The HWA Act requires all local government authorities to establish, record, and update Municipal Inventories of Heritage Places (MIHP), promote awareness through cultural heritage education and impose penalties for unauthorised damages to significance heritage places. However, although the HWA Act has been effective in the conservation management of state heritage places, it has failed to address the perceptions of what is considered ‘significant’ by the private and the community groups detailed by the Western Australian Local Government Association (WALGA, 2005). The WALGA (2005) further discusses the Heritage and Planning Legislation Amendment Bill (HPLAB) 2010. This Bill was passed by the State Parliament and become the Heritage and Planning Legislation Amendment Act 2011 (HPLA Act) after recognising the weaknesses of the HWA Act, which include being outdated, since its heritage provisions were established in the 1970s and 1980s; inefficient processes which

have caused the demolition by neglect of state heritage places; and inconsistent compliance and purposes of MIHP. The HPLA Act succeeded in significantly increasing the penalties and providing a deterrent to illegal conduct in respect to state heritage places.

4.4.2.3 The Queensland Heritage Act 1992

The Queensland Heritage Act 1992 (QH Act) was introduced by replacing the Heritage Buildings Protection (HBP) Act 1990, provisional legislation which provided for the protection of Queensland's cultural heritage while preparing a more comprehensive act for the identification, conservation and management of places of state significance. The HBP Act 1990 provided recognition of around 900 listed buildings deemed to be provisionally placed on the Heritage Register upon enactment of QH Act. In summary, the QH Act states that powers are vested in the Minister, Queensland Heritage Council (QHC) and other relevant advisory groups (S10(a)), for example the Department of Environment and Resource Management's Heritage Branch. Additionally, the administration and management of heritage places should comply with the S2(3) principles of the QH Act, which are (i) high levels of protection of places with cultural heritage significance; and (ii) the preservation of places with cultural heritage significance must achieve maximum sustainable benefits for the present and future community. Under this Act, the QHC is responsible for providing strategic advice to the minister in regards to the nomination, assessment conservation and management of significance places in the Queensland State Register. The Queensland Heritage Regulation 2003 was introduced to ensure that the QHC is acting in the public interest by requiring local governments to compile a heritage register of places of significance in their local area.

4.4.2.4 The South Australia Heritage Act 1993

The South Australia Heritage Act 1993 (SAH Act), also known as the Heritage Places Act 1993, superseded the SA Heritage Act 1978, the second piece of heritage legislation introduced at the state and territory levels. The SA Heritage Act 1978 established the SA Heritage Committee as an advisory body to the minister in charge of the decision-making process with regards to protection, conservation and management of heritage places inscribed in the Register of State Heritage Items. However, its inadequate definition of *item* and lack of assessment framework for listings resulted in its replacement in 1994 by the SAH Act which included these significant changes; (i) replaced *item* with *place*, (ii) introduced *heritage value*

criteria to determine places of state significance, and (iii) made the SA Heritage Council responsible for the nomination or listing of places instead of the minister. Its 2005 legislative amendments contain provisions for increased advisory responsibility for the development of heritage policy and practice; creating a Register Committee to assist in the management of the SA Heritage Register; increasing penalties for breaches; introduced the condition ‘reasonable care’; added ‘speleological significance’ as a heritage value criterion; and made the application for development permits mandatory.

4.4.2.5 Victorian Heritage Act 1995

The Victoria Heritage Act 1995 (VH Act) is the main heritage legislation for the identification, promotion, conservation and management of non-Indigenous heritage places and objects that are recognised as significance by the Victorian State Government. The Victorian State of the Environment Report (VSER) (2015) indicates the Act repealed the Historic Buildings Preservation Act 1974, the Historic Buildings Act 1981, the Historic Shipwrecks Act 1981 and the historical archaeology provision of the Archaeology and Aboriginal Relics Preservation Act 1972. The VH Act introduced the Victorian Heritage Register and Heritage Inventory under section S(18) and S(120) with the aim of broadening the objective of guaranteeing the existence and retention of all heritage places, sites, relics, buildings, objects or shipwrecks of state significance. Furthermore, it requires the Director of Heritage Victoria to prepare statements assessing places or objects of state significance for the Heritage Council of Victoria, a decision-making body with final statutory power to accept or reject inscription of a nomination in the register. Despite Victoria’s legacy as the national leader for heritage conservation, VSER (2015) states the general weaknesses related to the VH Act are extreme regulatory requirements which impose significant procedural costs and delays; the registration process leads to overlap and duplication between registers; and management uncertainty is generated due to a lack of clearer definition of the roles and responsibilities of stakeholders.

4.4.2.6 The Tasmanian Historic Cultural Heritage Act 1995

Like its counterparts, the Tasmanian Historic Cultural Heritage Act 1995 (THCH Act) empowers the Tasmanian Heritage Council (determined by the minister) to perform matters associated with the identification, assessment and protection of significant places having

‘historic’ cultural heritage in addition to establishing, maintaining and promoting the Tasmanian Heritage Register. Section 3 of the THCH Act defines *historic* as ‘*archaeological, architectural, cultural, historical, scientific, social or technical value*’ where this is contrary to provisions of the previously discussed state heritage legislation, which recognises *historic* as part of rather than a category of heritage value. In addition to this ambiguity of *historic*, the Godden Mackay Logan (2005) report on the THCH Act review indicates that unclear assessment criteria and centralised decision-making creates inconsistency with best practices with respect to application, approval and appeal processes. The Historic Cultural Heritage Amendment Act 2013 added new provisions, including introducing aesthetic characteristic under section S16(2) of the registration criteria; Statements of expectation (S10A) and Statements of intent (10B) to clarify the powers and functions of administration bodies, streamlining administrative processes and thus helping to achieve best practices; S22(1A) and S22(1B) assist with reviewing and updating as a way of recognising that historic cultural heritage is not static.

4.4.2.7 The Australian Capital Territory Heritage Act 2004

The Australian Capital Territory Heritage Act 2004 (ACTH Act) replaced the Land (Planning and Environmental) Act 1991 by introducing an administrative framework that is similar to other state heritage legislation. This involved the establishment of the ACT Heritage Council, an independent advisory body to the minister on issues related to the assessment, conservation and management of places and objects with natural and cultural value. It is also responsible for enriching the understanding of and promoting the ACT Heritage Register, which records significant Aboriginal and post European sites with natural and cultural heritage values. S(28) empowers the minister to provide provisional protection to a significant place or object while the decision about listing it in the ACT Heritage Register is being made. In 2014, the Legislative Assembly passed the Heritage Legislation Amendment Act 2014 (HLA Act) to bring changes to ACTH Act provisions that no longer served efficient or effective best practice for conservation and management of significant heritage. The HLA Act includes the following: S(13) clarifies the definition of the meaning of *interested persons* and expands the lists of parties to be notified about the council’s conservation decision of a registered place or object; S46(2) ensures transparency by requiring the council to inform the minister about public consultation findings instead of proposing a decision for registration

approval or rejection; and it improves timeframe-related legislative and administrative processes with the intention of guaranteeing decision-making with sustainable outcomes considered.

4.4.2.8 The Northern Territory Heritage Conservation Act 2011

The Northern Territory Heritage Conservation Act 2011 (NTHC Act) repealed the Heritage Conservation Act 2008 due its lack of clarity on the decision-making process, in reference to S39 (j) which empowers the minister at his/her discretion to authorise a person to perform any work which may ‘*damage, desecrate or alter the heritage place*’ and/or ‘*remove from a heritage place a heritage object or an object associated with a place declared [as] part of the NT heritage.*’ The NTHC Act empowers the minister and the Heritage Council to provide the conservation protection of both natural and cultural heritage as well as protect maritime objects such as shipwrecks and aircraft wrecks. It sets up the identification, assessment and declaration process by which places or objects are declared as heritage significant and listed on the NT Heritage Register or the register of archaeological sites. The conservation framework requires anyone wanting to take action or conduct any work on a heritage place to apply for permission and allows the imposition penalties for offenses against the Act. Accordingly, the NTHC Act includes the provision for interim conservation orders (S28) aiming at restricting the use of non-listed places or objects at a time when the Heritage Council is undertaking a full assessment of whether to approve or reject an application for inclusion in the Northern Territory Heritage Register.

Table 4.3 provides a comparison of the state and territory heritage acts. In theory, the provisions for the conservation of cultural heritage in the second tier are similar in all state and territory heritage acts in terms of the scope of the acts’ objectives, the meaning of cultural heritage significance, interim conservation orders, conservation management plans, discretionary ministerial decision-making power and the presence of the EPBC Act 1999 ecological sustainability criteria. However, the QH Act 1992, SAH Act 1993 and ACTH Act 2004 are the only acts which do not bind the crown; this ability in decision-making hinders the state and territory heritage systems to make conservation processes that are best for the management of cultural built heritage. Moreover, the QH Act 1992, SAH Act 1993, THCH Act 1995 and ACTH Act 2004 do not grant the minister and administrative bodies the power

Table 4.3: Comparison of state and territory heritage acts

Heritage Act Provisions	NSWH Act 1977	HWA Act 1990	QH Act 1992	SAH Act 1993	VH Act 1995	THCH Act 1995	ACTH Act 2004	NTHC Act 2011
Does the scope of the Act interact with EPBC Act criteria for ecological sustainable development?	YES	YES	YES	YES	YES	YES	YES	YES
Do the provisions established under the Act bind the crown (government) in all its capacities?	YES	YES	PARTLY	NO	YES	YES	NO	YES
Does the objective of the Act include the identification, assessment, conservation, management and promotion of the state's significant heritage?	YES	YES	YES	YES	YES	YES	YES	YES
Does the Act have a section that specifically describes the concept of cultural heritage significance ?	YES	YES	YES	YES	YES	YES	YES	YES
Does the Act provide an interim conservation order to allow for the completion of an assessment of places that are considered as significant but are at risk?	YES	YES	YES	YES	YES	YES	YES	YES
Does the Act provide an appropriate framework for a conservation or management plan ?	YES	PARTLY	NO	NO	YES	YES	YES	YES
Does the Act empower the minister to make any heritage conservation decisions at his/her discretion but after the consideration of relevant documents and recommendation?	YES	YES	YES	YES	YES	YES	YES	YES
Does the Act's interested person (advisory committee) include owners, developers, planners, conservators, community, architect, historians, archaeologist, engineers etc.?	YES	YES	YES	YES	YES	YES	YES	YES
Does the Act require the display of an assessment report for public review or allow third parties to intervene review proceedings and development projects?	YES	PARTLY	YES	YES	YES	YES	YES	YES
Does the Act offer heritage incentive schemes such as financial grants, tax deductions, professional advice and the transfer of rights?	YES	YES	NO	PARTLY	YES	NO	NO	YES
Does the Act empower administrative bodies to impose coercive restrictions , such as penalties and injunctions to unauthorised works of the protected cultural built heritage	YES	YES	YES	YES	YES	YES	YES	YES
Does the Act provide for a third-tier of government for locally heritage significant places?	YES	YES	YES	YES	YES	YES	NO	NO

(Source: Author, 2016)

to offer heritage incentives to owners of state-listed places in the private and community sectors. The practical implication of this policy is creating a loophole where heritage places are being destroyed through wilful neglect. A ‘conservation management plan,’ which is discussed in detail in Section 2.3.2, is not explicitly referred to in the QH Act 1992 and there is a very limited reference in the HWA Act 1990. Such lack of provision with regards to conservation plans may cause stakeholders to disengage with the protection of the state’s cultural built heritage. Lastly, the table also indicates the ACTH Act 2004 and NTHC Act 2011 are the only heritage acts that do not establish a third-tier level of government for the protection of significant heritage places and objects, which are inconsistent with the other states’ framework prescribed at the second-tier heritage system.

4.4.3 Local heritage conservation laws

Within the three-tier heritage system, Australian local governments, except those in the Australian Capital Territory (ACT) and Northern Territory (NT), are responsible for the protection of places and objects that are considered significant to the local community. The framework for local heritage conservation is under the mandate of state heritage legislation, which means the responsibilities of local governments as established by the state heritage acts involves the identification, protection, development and management of significant cultural heritage (Thompson and Maginn, 2012). This third-tier heritage system applies the conservation process through planning system, development scheme, conservation areas and heritage overlays. Local governments have statutory obligations as owners, managers or trustees to control land use and developments in their jurisdiction (under Local Government Acts). The following is a summary of the roles and responsibilities of local governments in the conservation of locally significant places provided in local planning instruments (Thompson and Maginn, 2012; Smith and Burke, 2007; Boer and Wiffen, 2006):

- Granting approvals for carrying out works (such as removal, alterations, decoration and additions) that may change the existing condition of historic fabric identified as locally significant as well as for small-scale developments in a conservation area.
- Declaring some parts of the crown land, particularly in urban settings, as conservation areas by establishing zoning controls due to their potential development (economic) value but are at risk of destruction.
- Managing conservation plans that are consistent and promote the ecologically

sustainable development of locally significant places, at the same time considering in its decision-making process adverse environmental impacts, such as floods and fire, which may be likely to destroy their conservation values.

- Facilitating partnerships through supporting community-based groups and sharing responsibilities between different government levels in order to achieve transparent decision-making processes, which in turn leads to the sustainable conservation of heritage significance places.
- Establishing incentive schemes, such as grants, loans, tax rebates, development rights transfers and other schemes, in order to promote the conservation and management of locally significant places, especially those owned by the private sector.

Table 4.4 outlines the legislation associated with the protection of locally significant places in the Australian third-tier of heritage systems, and which administrative body has the primary responsibilities under each Act. The table also identifies the ‘local heritage threshold,’ a tool used to assess places for a particular Heritage Act criterion and to indicate whether the level meets the significant heritage value of a local community, which are then listed in the local heritage list.

4.5 Stakeholders in the Australian heritage sector

Section 2.4 has indicated that conservation of cultural built heritage is unlikely to either develop or be successful in both developed and developing countries without the contribution of the different stakeholder groups in the heritage sector. It is fairly evident that each stakeholder plays a different role during a conservation decision-making process because of their assigned responsibilities (e.g. Heritage Acts described the function of the minister and advisory body), the nature of their interests (e.g. a property developer is interested in achieving maximum economic benefits) and beliefs (e.g. the community believes in a sense of place and national identity). To this end, understanding stakeholders’ perceptions with regard to responsibilities, interests and beliefs is a necessity in order to develop an efficient and effective management system of cultural built heritage, since stakeholders’ perceptions might voluntarily or unconsciously influence the conservation decision-making process. In the context of Australia, the perceptions of six groups of heritage stakeholders involved in the conservation of cultural built heritage are discussed in the following subsections.

Table 4.4: Local heritage conservation legislation

Local Heritage Conservation Legislation					
State	Legislation	Object of the Act	Standard Instrument	Threshold Criteria	Heritage List
New South Wales	Environmental Planning and Assessment Act 1979 (NSWEPA Act)	Encourage the ecological sustainable development of both natural and man-made features.	Local Environmental Plans under Part 3[Div. 1, 2 & 4] of the NSWEPA Act 1979	Environmental heritage: authenticity and integrity of special cultural value (S33)	NSW State Heritage Inventory
Victoria	Planning and Environmental Act 1987 (VPE Act)	Establish a framework for the planning, development and protection of natural and cultural environments for the present and long-term interest of the state	Planning Scheme (local provisions) described under Part 2 and Part 3 of the VPE Act 1987	Special cultural values that are relevant to the local community outlined under S4(d) of the VPE Act 1987	Heritage Overlays and Local Government Planning Scheme
South Australia	Development Act 1993 (SAD Act)	Facilitate the development and protection of natural and constructed environments in an ecologically sustainable manner	Local Development Schemes under provided under Part 3(Div. 2) of the SAD 1993	Heritage significance consisting of or contributing to local heritage value described under S23(4) of the SAD 1993	SA Council Development Plans
Tasmania	Land Use Planning and Approvals Act 1993 (TLUPA Act)	Assist in planning sustainable decisions concerning the use or development of the state's natural and built resources	Planning Schemes developed under Part 3 (Div.1 & Div. 2) of the TLUPA Act 1993	Special cultural value that facilitates the cultural wellbeing of community highlighted under Schedule 1[Part 2(g)] of the TLUPA Act 1993	Local Government Planning Schemes /Schedules
West Australia	Town Planning and Development Act 2005 (WATPD Act)	Promote the sustainable use, conservation and development of natural or cultural resources in the state.	Local Planning Schemes under Schedule 7[69, 56(1)] of the WATPD Act 2005	Cultural heritage significance using assessment criteria under S3(1) of the Heritage of Western Australia Act 1990	Local Government Inventory (Municipal Inventory)
Queensland	Sustainable Planning Act 2009 (QSP Act)	Attain ecological sustainability through managing the short and long-term impacts of development projects	Local Government Planning Schemes under Chapter 3[Part 2, Div. 3] of the QSP Act 2009	Valuable features of cultural significance listed under S89(2) of the QSP Act 2009	QLD Local Heritage Register

(Source: Author, 2016)

4.5.1 The government of Australia

The first role of government is acting as a decision-maker in all matters related to enacting laws that promote and encourage the conservation of buildings, sites and monuments that are deemed to help current and future generations to understand the histories of the local, state or territory and federal environments. As prescribed by the heritage acts, the second role of the government under the governor is to own through trusteeship historic buildings, infrastructure and façades which are in danger of disappearing. One of the principal responsibilities involves applying statutory protection by inscribing significant places in the heritage registers to ensure that they retain their authenticity and integrity. Moreover, the government is responsible for managing privately owned listed places to ensure that any new developments do not impact the authenticity and integrity of protected places (DEWHA, 2008). At all levels of the government, heritage conservation processes are administered by various authorities and departments dealing with environment and heritage protection, such as heritage councils, heritage trusts and Indigenous organisations, which have a similar interest but are constituted with semi-independent legal structures in the conservation of cultural built heritage.

Despite the Australian government's achievement as an international leader in cultural heritage management (State of Environment, 2011), the quality of overall built heritage conservation is perceived by some to have weakened despite heritage systems being able to deliver the best economic, sociocultural and environmental outcomes in the Australian built environment (Throsby, 2007). As indicated by Lush (2008) and Jones and Shaw (2007), the heritage system has been criticised by stakeholders for being old-fashioned and differing markedly in the conservation and management of cultural built heritage from one jurisdiction to another and, as a result, providing poor conservation of Australian built heritage. Overall, the State of Environment (2011) states:

There have been significant advances in many aspects of environmental management over the past decade, but management approaches and responsibilities are often fragmented across Australian, state and territory, and local governments (Headlines section of the State of Environment, 2011: 2)

Stakeholders have thus requested changes be made in the legislative framework and management practices involved in the conservation decision-making processes in the built heritage sector. The State of Environment (2011) suggests the future of Australia's built heritage depends on the cooperation and coordination of all state governments and

stakeholders without forgetting the general community. To achieve the successful conservation of built heritage, it is first important to address the barriers present within the management issues and concerns specific to heritage systems, and to understand the motivation that stimulates the perceptions related to the conservation of built heritage in different states and territories.

4.5.2 The Australian private property owners

The Productivity Commission (2006) reports that the majority of listed properties at all levels of the Australian government are privately owned heritage properties, which are mostly used for residential purposes (individual ownership) and commercial purposes (corporate ownership). Australia governments have been applying statutory protection (for instance, restrictions on the transfer of development rights and control on new works) in order to ensure that these privately owned heritage places maintain the authenticity and integrity of their significant values. This heterogeneous group is of the view that heritage conservation legislation is not user friendly in the sense it impedes the socioeconomic prosperity of the owners (Productivity Commission, 2006). In this context, the report further proffers the view that privately owned heritage places fail to capture the wider community benefits of conservation. The report further suggests that heritage legislation is now tailored in a way that enables private owners to realise their socioeconomic benefits through green systems, for example adaptive reuse, while at the same time encouraging owners to recognise the importance of conserving the public interest embedded the privately owned heritage properties through incentives schemes.

However, Clark (2007) questions the motive behind the green practices set by development planners, arguing that current rating systems pose a risk that older structures will be demolished because they do not meet the green rating standards, which were initially created for new construction. However, the Productivity Commission (2006) highlights the anomalies of the incentive schemes of local governments; for example, that owners are required to make a financial contribution before being issued with funds to cover conservation costs where these exists. The NSW financial incentive schemes, which are considered to be Australia's most successful program, offer grants for heritage conservation on a 50:50 basis, whilst in South Australia, the rate of their heritage finance grant varies between 25 per cent and 50 per

cent of an AUD250 to AUD10,000 fund. There is the perception that these initiatives i.e. financial incentive schemes, restrictions on the transfer of development rights and control of new work on the fabric of listed places, discourages private owners from engaging in the conservation of cultural heritage (Hussein *et al.*, 2014). Therefore, the Australian heritage sector needs to openly ascertain the conservation policies and programs that focus on incorporating perceptions about the socioeconomic interests of the private owners into the practical decision-making of federal government, state/territory government and local governments. This is vitally important, as the Productivity Commission (2006) reports that an average of 90 per cent of listed places in Australian heritage registers are privately owned. In other words, failure to address private owners' interest in heritage conservation processes may lead to substantial degradation and eventually the 'demolition by neglect' of cultural built heritage.

4.5.3 The Australian cultural heritage experts

According to Garden (2011) and the Productivity Commission (2006), heritage experts play three vital roles: adviser to the government on matters pertaining to the planning, development and improvement of conservation decision-making processes; assisting private owners through advising on new works, for example maintenance, restoration, rehabilitation and reconstruction, and alterations while retaining the overall heritage significance and value of a place; and educating and promoting the conservation of the authenticity and integrity of the significant values of heritage places to the local, national and internal communities. In order to achieve sustainability in cultural built heritage, heritage experts formed professional organisations and established practice standards as guidelines for heritage value assessments and expectations about policies and advocacy in Australian conservation practices. Examples include Australia ICOMOS, the Australian Council of Professional Historians Associations (ACPHA), the Australian Association of Consulting Archaeologists Inc. (AACAI), Engineers Australia, Museums Australia, the Australian Institute of Landscape Architects (AILA), the Australian Institute of Architects (AIA), and the Green Building Council of Australia (GBCA).

The Productivity Commission (2006) reports heritage experts and professional organisations are pivotal for conservation decision-making since they act as neutral third party experts

responsible for overseeing the preparation of conservation plans. However, local government is reported by the Productivity Commission (2006) to have employed around 93 per cent of heritage experts as part-time advisors at a mean average of 3.56 days per month. In addition to this, heritage acts are in a way perceived to undermine the utilisation of heritage experts' considerable knowledge, skills and disciplines because it empowers the minister to make conservation decision-making as he/she sees fit, even when the heritage councils welcome experts' reviews nominating buildings, monuments and sites that they consider as significant to Australian communities (State of Environment, 2011; Productivity Commission, 2006). Consequently, this poor management practice threatens the conservation of cultural built heritage. As stated by the State of Environment (2011): '*the continuing decline in availability of specialist heritage tradespeople and a looming skills shortage will place major pressures on historic heritage conservation.*' Theoretically, a useful approach to addressing this problem is to place perceptions and interest on the decision-making of heritage experts and their knowledge, skills and disciplines in conservation management plans.

4.5.4 The Australian heritage tourism operators

The ABS (2014) reports that the tourism visitor survey conducted by Tourism Research Australia in 2012 shows 2.8 million international visitors, 11.3 million domestic overnight visitors and 11.5 million domestic day visitors participated in cultural and heritage activities in 2012, of whom 57 per cent were international, 29 per cent stayed overnight and 21 per cent were day tourists. These tourists visited heritage buildings, sites or monuments, spending a total of around AUD24 billion in 2012. Similarly, Tourism Australia (2014) reports that the accrued revenues from the tourism industry are used to generate employment, increase property values, boost invest infrastructures and generate taxes. Indeed, the conservation of cultural built heritage is crucial for the existence and sustainable development of the tourism industry as it is expected to continue to grow by 1.7 per cent per annum up until 2020. For that reason, the federal Department of Resources, Energy and Tourism (DRET) has been developing standard practice guidelines for tourism operators recognising that cultural built heritage is significant to the country's mainstream economy and an opportunity to establish Australia's tangible history, culture, heritage for domestic and international communities.

While private tour operators provide for the cultural built heritage aspirations of domestic and

international visitors, often the wider tourism experiences (for example, beaches, recreation and shopping attractions) are considerably marketed by local councils rather than state or national levels (Allen Consulting Group, 2005). The State of Environment (2011) uses the Rocks in Sydney as an example of a heritage-listed place that has been adapted for commercial use by adding new facilities such lifts, stairs, lighting and services (shopping and entertainments) to attract more tourists, visitors and users. As a result, the pressure of tourism industry activities may cause physical damage or the loss of the significant value of cultural built heritage, leading to local people detaching from the location and misleading tourists, visitors and users about the nature of the historic environment. In this context, Australia must nurture and direct the perceptions of the tourism industry participants so they operate their heritage tourism practices in an ecologically sustainable way, as they act as an agent of the cultural heritage sector.

4.5.5 The Australian general community

The most notable community groups in the Australia heritage sector, which include but are not limited to UNESCO, the National Trusts, National Indigenous Television (NITV), Arts and Heritage Organisation, the National Cultural Heritage Forum (NCHF), Heritage Emergency Action Response Team (HEART), Landcare Australia, Conservation Volunteers, the Construction, Forestry, Mining and Energy Union (CFMEU), the Australian Institute for Conservation of Cultural Materials (AICCM), Resident Group Actions (RGA), academic institutions such as the UQ Cultural and Heritage Unit (UQCHC) and the wider community at large. Building on the description in Section 2.4.2 and a discussion by Allen Consulting Group (2005), community groups are considered ‘discretionary stakeholders’ that promote, educate and advocate for the conservation of cultural built heritage through debates and protecting the Australian historic fabric from new construction and development projects.

A 2008 survey of ‘cultural encounters’ conducted by the Australian Bureau of Statistics noted the community’s contribution in the conservation of cultural built heritage. Based on this survey (ABS, 2008), an estimated 1.4 per cent of the population worked or volunteered approximately a total of 30.6 million hours per year to arts and heritage organisations. In 2010, around 37 per cent of adults expressed concerns about the conservation of both the natural and cultural environments through petitions (17 per cent), donations (14 per cent),

volunteering (10 per cent), letters or emails (10 per cent) and demonstrations (2 per cent), while 47 per cent showed concern but did not become involved (ABS, 2010). Clearly, these figures reveal that community groups place pressure on public and government sectors to safeguard the authenticity and integrity of the significant values of Australian built heritage. The role of activism strongly suggests that decision-making bodies need to encourage the intimate relationship between built heritage aspects and conservation processes with community perceptions since their interests, motivations and aspirations create expectations that may either disrupt or contribute to Australia's built heritage.

In summary, Australia's built heritage sector is composed of relatively diverse and somewhat fragmented groups of stakeholders including individual owners, heritage property developers, heritage experts and tourism operators and the three levels of government. Although the relationship between heritage legislation and stakeholders' roles and responsibilities is clear, many of the challenges associated with the conservation management of Australian built heritage are susceptible to the diversity of stakeholders' interests. The State of Environment (2011:792) states: *'many of the human threats to historic heritage are matters of perception.'* In turn, stakeholders' diverse perceptions combined with statutory power differences have been creating uncomfortable practical imbalances between the theory and policy of conservation of cultural built heritage. Often, perceptions of Australian stakeholders with regards to the conservation of cultural built heritage have generated more questions than answers. This thesis explores the perceived interests, motivation, barriers and priorities that drive the decision-making process in an effort to find common ground among stakeholders involved in the conservation of cultural built heritage in Australia.

4.6 Conclusion: Key issues in Australian built heritage conservation

The use of historic buildings, monuments and sites in the built environment is widespread and increasing in Australia, influenced by the promotion of sustainable development, the need for a sense of place and rising demand for national identity. Yet, numerous studies have concluded that the heritage management system in Australia is experiencing challenges in facilitating the conservation of cultural built heritage. As mentioned earlier, the issues of concern are related to matters largely in extensive heritage controls, statutory restrictions and the discretionary powers of some stakeholders in the three-tier heritage administrative

system. For instance, the federal heritage legislation empowers the Australian Minister of Environment and Heritage to override any recommendations made by heritage councils in all three levels of government at his/her discretion. However, while Australian heritage legislation is considered robust, the cultural traits of other non-European groups, including Jews and people from Japan and China, have often been unrecognised. Such exclusions reinforce the perception that the non-European historic environment does not form part of Australia's national identity and, as such, is not worthy of conservation.

To a large extent, the diversity of stakeholder perceptions is aggravating the conservation of Australian cultural built heritage, which is impetus to a pull-push pattern such as sense of place versus self-efficacy, statutory control against market forces and heritage registrations versus private rights, or protection and development. The good news is that involvement of different groups of stakeholders in the decision-making process can maximise the benefits and minimise the impacts of a conservation process. Yet again, as identified in the discussion above, the heritage management system has been unable to protect heritage buildings, with monuments and sites falling victims to 'demolition by neglect.' The key, then, is to explore stakeholder perceptions on key factors driving the decision-making process and their implications in forging a common understanding and ongoing development of new approaches for the conservation of Australian cultural built heritage. It is also revealing to add another case study to add understanding of how other countries deal with the conservation of the built environment, particularly when developing a world balance protection of cultural built heritage and development of a contemporary built environment. In this study, Tanzania – a country whose stakeholders are torn between the conservation of the historic fabric dating back to Palaeolithic periods and their obsession with large-scale high-rise constructions– is discussed in the next chapter.

CHAPTER 5: CONSERVATION OF CULTURAL BUILT HERITAGE IN THE UNITED REPUBLIC OF TANZANIA

We are too quickly losing important landscapes in this country to development - and I worry that if we do not act to protect them now, future generations will grow up in a profoundly different world. (Louis Bacon cited in Valley Courier, 2012)

5.1 Introduction

The literature review in the previous chapter identifies the relationship between the original inhabitants and the colonial and migrant newcomers in the planning and development of Australian cultural built heritage. Chapter 4 has illustrated that Australia's built heritage comprises a blend of colonial architecture and urbanism that, in many ways, depicts a linear progression from Indigenous cultural landscape, colonial historic towns and cities to the contemporary built environment. It is important to understand the conservation movement as part of the planning and development of the Australian historic built environment. As such, the movements for heritage conservation signify the involvement of stakeholders who initiate a re-evaluation of the significant values imbued in the authenticity and integrity of cultural built heritage.

This chapter applies the same approach with the aim of providing the historical background of the evolution and development of Tanzanian cultural built heritage (Section 5.2). Additionally, it describes the management systems for the conservation of cultural heritage established during the pre-colonial, colonial and post-independence periods (Section 5.3) along with the legislative framework for the conservation of cultural built heritage (Section 5.4). Further, Section 5.5 provides a description of the roles and responsibilities of stakeholders' groups in the public (government) sector, private sector and the general community. Lastly, the chapter investigates whether the United Republic of Tanzania still has an opportunity to reposition its conservation process both in the national and global environment. To do this, the country needs to address an imbalance by placing legislation that integrates stakeholders, environment and culture for the future conservation of cultural built heritage. This will be the crucial step toward a common conservation system for the global management of cultural built heritage.

5.2. National overview and background

The United Republic of Tanzania, also called Tanzania, lies on the east coast of Africa, with geographic coordinates of between longitude 29° 21' E and 40° 25' E and latitude 1° S and 11° 45' S. It shares its border with Uganda and Kenya in the north; Burundi, the Democratic Republic of Congo and Rwanda on the west; Mozambique, Zambia and Malawi to the south; and a coastline that borders the Indian Ocean in the East. Tanzania has a population of around 44,928,923 people and a total area of 945,454 square kilometres, including 883,954 square kilometres of land and 61,500 square kilometres of inland water (Tanzania National Bureau of Statistics - TNBS, 2013). Tanzania (Figure 5.1) is a sovereign state, consisting of the areas formally known as Tanganyika and the Zanzibar archipelago, which is made up of Unguja Island, Pemba Island and a number of small islets in the Indian Ocean (Bailey, 1973). Unguja Island is positioned between latitudes 5°40' and 6°30' south, and longitude 39° east of the equator and occupies a total area of approximately 1,660 square kilometres, while Pemba Island covers a total area of around of 985 square kilometres and is located at latitude 4° 80' south and longitude 39° 35' and 39° 50' east, about 40 kilometres of the north-east of Unguja Island. Tanzania is the largest country in East Africa and is composed of 30 administrative regions, of which 25 are located in Tanganyika and five in Zanzibar (TNBS, 2013).

Tanzania has a tropical climate that is categorised into four climatic seasons that vary with altitude (TNBS, 2015): the north-western highlands are cool and moist in temperature, the coastline plain along with Zanzibar islands experiences the hottest and humid conditions, the central plateau has a mild heat and cools down at night and the western and southern lowland are dry and arid. The main geographical features found in Tanzania include the spectacular Great Rift Valley, great lakes such as Lake Victoria (the world's second largest freshwater lake) and snow-capped Kilimanjaro Mountain (the highest point in Africa). Tanzania is also the home to world famous national parks and game reserves, the Serengeti, Mikumi and the Ngorongoro Conservation Area. It is among the countries most endowed with natural resources, such as gold, diamonds, tanzanite and various other gemstones, natural gas and spring water. Tanzania has also played an important role in the evolution of human species, dating back four million years ago when the first humans known as hominids emerged (Ndembwike, 2009).

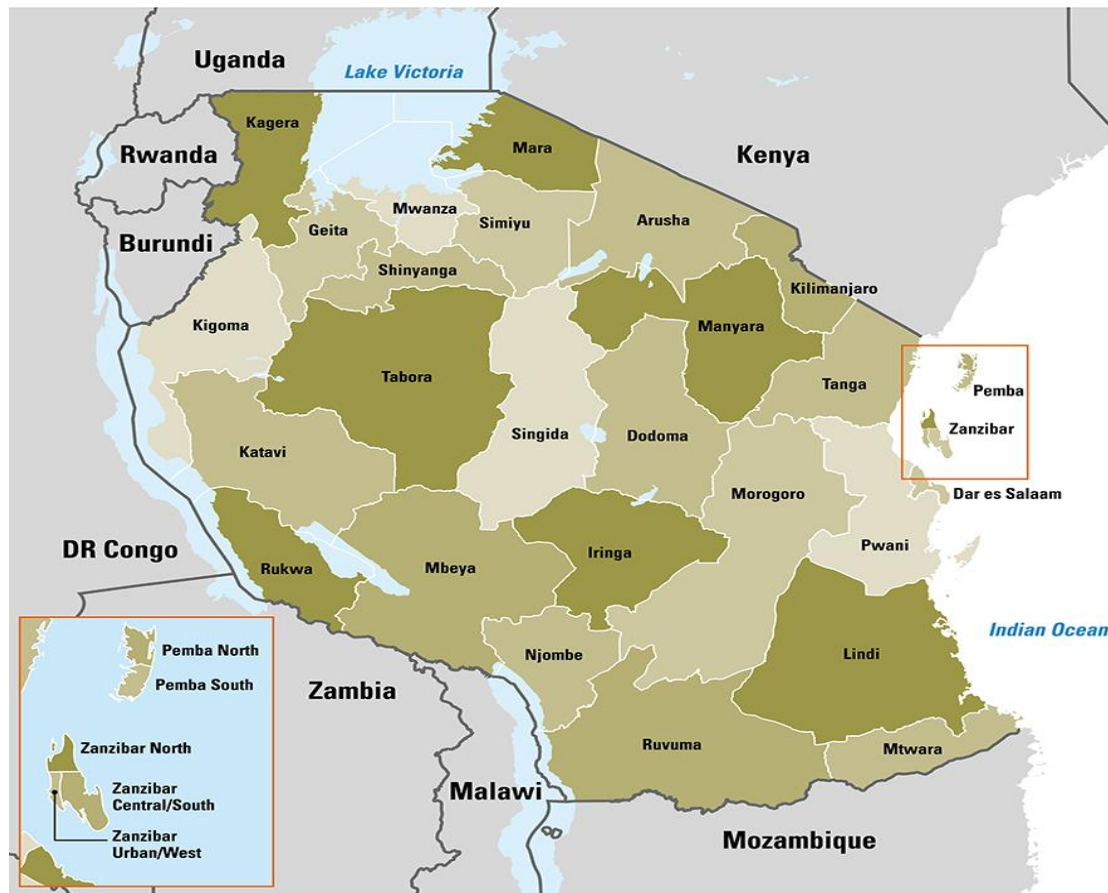


Figure 5.1 Administrative boundaries of the United Republic of Tanzania
(Source: Brandon, 2015)

The following sections provide an historical overview of the evolution of Tanzania's historic landscapes and the geographical, cultural, social, economic and political factors used to establish heritage management systems and the regulatory frameworks for the conservation of its cultural built framework. Further, it highlights the present state of Tanzania's built heritage and identifies future trends of sustainable development in the built environment sector.

5.2.1 Evolution of the Indigenous cultural landscape

At the present time, the history of the evolution of Tanzania's Indigenous landscape is understood from a number of epochs. The first of these is the discovery of the fossil remains of the first hominin, named *Zinjanthropus boisei*, who existed around 3.6 million years ago and was discovered by Louis and Mary Leakey near the Olduvai Gorge in the Eastern Serengeti in 1959 (Ndembwike, 2009). The second is the cradle of mankind, which led to the evolution of *Homo habilis* (known as cavemen) and *Homo ergaster* (means working man),

the first human ancestors who lived in caves, gathered food, forged tools and discovered fire around 2-1.5 million years ago. The third epoch is the time of *Homo erectus*, the nomadic hunter-gatherer who migrated throughout Africa and trekked out of Africa in large numbers between 400,000 and 150,000 years ago (Bramble and Lieberman, 2004). Fourth is the era of the modern human (*Homo sapiens*), a period which involves the formation of tribal settings as a result of understanding created through the memories and experiences of the surrounding environment.

Some predecessors trekked within and beyond Africa due to harsh climate, variable landscape patterns and availability food over the last 40,000 to 100,000 years. Despite the concrete evidence of archaeological and paleontological scientific findings about the evolution of humans (Mturi, 1982), there remains heated debate caused by various theories speculating about the origins of the Indigenous cultural environment in Tanzania specifically and Africa in general. As Fielder and King (2004: 102) state: '*among the few primitive hunter-gatherers still existent... the Hadza of Tanzania have much to teach us both genetically and culturally.*' In these respects, historical records from the oral traditions of the Hadzabe (also known as the Hadza), the original descendants and the last cultural group of the Tanzania Indigenous hunter-gatherer, correspond to the evolution period of humans and human culture. Ndagala and Zengu (1994) state that the oral histories categorise evolutionary events into *Akakaanebe* (ancestors), *Tlaatlanebe* (gigantic), *Hamakwabe* (nowadays) and *Hamaishonebe* (modern) based on time, skill, experience and other environment factors. It is important to note that this form of testimony is not conveyed by the oral histories of other tribal cultures in Tanzania. The Hadza, who trekked out of the Olduvai Gorge, branched off into a different tribal culture away from Lake Eyasi in northern Tanzania. Between 5000 BCE and 500 CE, new Indigenous tribes formed, including the Sandawe, Cushitic, Bantu and Nilotic. The immediate descendants of these groups were the Maasai, such as Barabaig and Iraqw, as well as Datoga, Dorobo, Isanzu and Sukuma (Ndembwike, 2009).

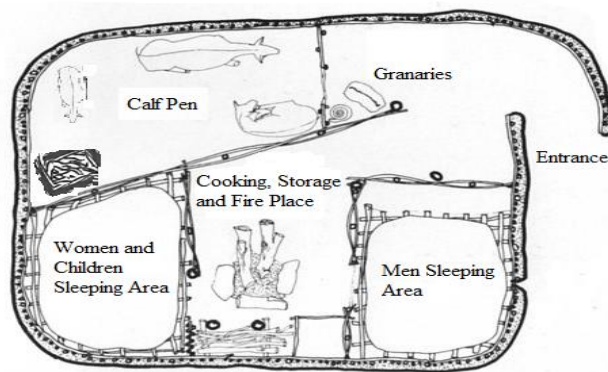
Indigenous tribes developed unique cultures reflecting specific values and intimate knowledge about the land in order to adapt to their new environment. The modifications to their basic way of life have left behind a wide range of cultural landscapes for the *Hamaishonebe* (modern people) to ponder. Like other Indigenous groups, the lifestyles of the

Tanzanian tribal cultures are imprinted across landscapes: visible on cave shelters, sacred sites, rock art paintings and domiciliary camps. The Indigenous people occupied cave shelters during violent storms and used sacred caves for traditional healing, ritual shrines and religious practices due to the presence of ancestral spirits (Hussein and Armitage, 2014). Examples of most notable cave rock shelters include the Mumba caves and the Nasera rock shelter in the north of Tanzania (Masele, 2012) and Zanzibar caves, such as the Kuumbi, Machaga and Mwanampambe caves that date back to 30,000 years ago (Crowther *et al.*, 2014).

The rock art sites contain paintings, carvings and engravings that illustrate significant events that impacted the lifestyles of the hunter-gathers and agrarian cultures during prehistoric times (Bwasiri, 2009). For instance, the Kondoa-Irangi rock art sites found at the Maasai escarpments in central Tanzania have different paintings depicting, as discussed in detail by Campbell and Coulson (2012), hunting demonstrated by wild animals like giraffes, elephants, carnivores, birds and reptiles; lifestyle consisting of human figures such as rituals, magic, dancing, woman's fashion (hairstyle, long necks, ring necklaces); and other activities depicted by paintings of hands and abstract features. This World Heritage site has a collection of around 450 rock art sites, of which 53 per cent and 43 per cent respectively consist of animal figures and human figures (Campbell and Coulson, 2012).

Up to this point in time, Indigenous people used traditional knowledge related to the availability of resources such as building materials and labour as well as space for human activities and geographical factors like climate, wildlife and strategic position to design their domiciliary settings. In simple terms, their design techniques feature flexible and semi-permanent architecture. The earlier techniques include windbreaks, shades and transitional shelters and were mostly used by nomads to shield themselves from climatic conditions (Mabulla, 2003). The latter consist of dwellings with domed, cylindrical or symmetrical exterior shapes and a multipurpose interior layout. A notable example of this is the Maasai *Inkajjik* (Hussein and Armitage, 2014). The *Inkajjik* has a snail shell entrance with a projecting short tunnel to the interior space, which has an open layout to accommodate a multi-purpose use. Walls are constructed out of pliable poles and the gaps are filled with twigs, leaves and grasses that are then plastered with mixture of cow dung, mud and water

coated with ashes to prevent to prevent percolation. Small vents which act as windows are placed on the roof directly above the hearth and near sleeping areas to allow ventilation and light in the house while the floor finish is made of rammed earth coated with cow dung and ash. Figure 5.2 illustrates a Maasai *Inkajijik* in a Maasai village known as *Enkanji*.



A Maasai *Inkajijik* house with multi-purpose interior layout and exterior usually made up of domed, cylindrical and symmetrical shapes
(Source: google images)

A Maasai Enkanji (below left) whose size (below right) varies with number of wives and sons in the homestead (Source: Viljoen (2009) and Anderson (1977))



Figure 5.2 Maasai traditional architecture in Tanzania

In the 4th century, Persian and Roman sailors reached Tanganyika and Zanzibar and named the place Zanj (meaning Land of Blacks). Zanj continued to receive more sailors from the Arab Gulf, Asia (Chinese, Seychellois and Sri Lankan), Europe, India and other parts of Africa, such as southern Sudan, until the mid-20th century (Chittick, 1975). These sailors established trade and introduced new religions in order to take control over the Indigenous people and the settlers created a sense of belonging by knitting their cultures into the natural landscape, resulting in the development of new cultural built environment. Today, Tanzania is the homeland of around 120 native tribes and 1 per cent of the population consists of racial minorities, predominantly of Asians, Europeans and Arabs (Lawrence, 2009). Many cultural groups have contributed to the rich history of Tanzania, as evidenced by the archaeological and palaeontological footprints left in the enormous cultural built heritage of the nation. To

understand all the formations, the following subsection investigates the history of Tanzania's cultural built heritage and explores the factors that influenced the orientation of the built environment in terms of design, planning and architecture. The section does not discuss the influence of Persian, Roman and Asian groups in the development of historic buildings, monuments and sites, since there are no known artefacts recording their contributions.

5.2.2 Development of Tanzanian cultural built heritage

The early history of Tanzania, by then known as Zanj, is linked to the Persian and Roman sailors who travelled to the east coast of Africa in the 4th century. Ingram (1967) notes that there is no extensive historical coverage in official documents such as sailors' diaries related to the sailors and their occupation of Zanj, and, with the exception of official literature, most of it is drawn from oral traditions and intimately wrapped in the archaeological and antique remains. This lack of historical documentation suggests that Persian and Roman sailors did not have any sociocultural influence on the landscape and therefore did not contribute to current the built environment. However, a few thousands year later, Arab sailors in search of lands to conquer for expansion of their dynasty docked in the Zanj Islands, now known as the Kilwa Archipelago and the Unguja and Pemba Islands (Sheriff, 1995).

Oral histories illustrate that the Arabs decided to settle as merchants on the Tanzanian coast because of the fertile soil, wetlands, tropical climate and availability of materials for construction. A UNESCO report (2000) states the most important reason for settling in Tanzania was because its natural harbour was good for trade connections with the Arab Peninsula, Persian Gulf (Shiraz) and as far as India, Sri Lanka and China. The islands and coastal region were transformed into trade centres characterised by extensive buildings and urbanised settlement depicting the cultural lifestyle of migrants, which was also imposed on Indigenous groups from the 8th century until 1498, when the Portuguese explorers reached the coast. Chittick (1976) explains that in addition to the Indigenous landscape, Tanzania's (Zanj's) built environment consisted of well-planned towns and building architecture, predominantly Gothic arches of intricate stonework and Chinese porcelain and celadon. Figure 5.3 'Artistic reconstructions of Husuni Kubwa ruins (means great palace) in Kilwa' presents an example of 1400s African-Arab buildings. It was constructed using glazed coral stone and is situated on a high bluff overlooking the Indian Ocean. Its architectural plan

includes a commercial zone on the south court and a residential court. It had a mosque reception hall and a swimming pool as well as an audience court and ornate balconies. Chittick (1975: 23) remarks: *‘This information suggests a fairly highly developed society, one we should not expect at this time and place.’*



Figure 5.3: Artistic reconstruction of Husuni Kubwa ruins in Kilwa (source: Bear (2014) and Koutonin (2014))

In 1498, the Portuguese reached the Tanzanian coast for the first time and, between the 1530s and the 1560s, under Vasco da Gama and Portuguese commander Ruy Louren, they invaded the several towns of the African east coast (Nimaga, 2011). The Portuguese commander Ruy Louren bombarded and set fire to the Unguja, Pemba and Kilwa archipelago settlements, stealing from the islands and forcing Ba Alawi, who was a Mwinyi Mkuu (Swahili for king), to pay a tribute in gold, ivory, ebony and slaves (Nimaga, 2011; UNESCO, 2000). It is at this time the Unguja and Pemba islands were united to form Zanzibar. The name was derived from the Persian word *bar*, which means land or coast and, *Zangh* meaning black/negro

(Sheriff, 1995). The Portuguese made the decision to construct a small trading station consisting of a merchant's house and a chapel on the site of the Arab fort later known as Old Fort, as way of marking their colonial rule against rivals from Turkey and Europe around 1593. Figure 5.4 depicts a Portuguese fortress of high, dark brown walls topped by castellated battlements built on the site of a Portuguese church between 1598 and 1612 by the Busaidi Oman Arabs.

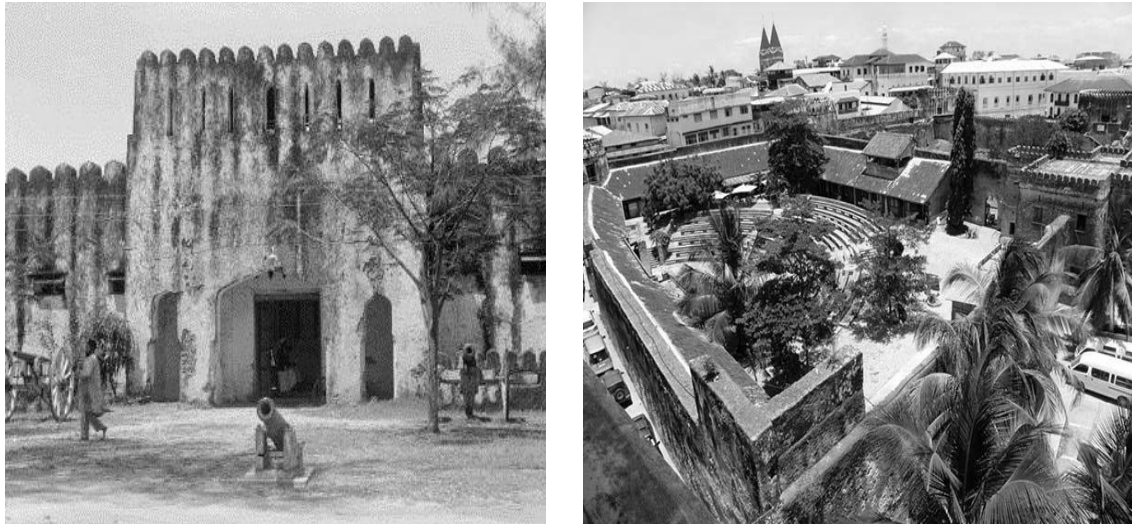


Figure 5.4 Zanzibar Portuguese fortress built between 1598 and 1612
(Source: Andy (2012) and Lopes (n.d.))

Despite the two centuries of occupation, Demissie (2012) argues that the Portuguese failed to make any impact on the Indigenous tribes, especially those living in the islands and coastal trade centres, due to the strong Swahili cultures adapted from Arab the lifestyle under the Moorish King. Other factors contributing to the weak colonial power of the Portuguese included the collapse of the gold trade, stagnation of the east coast economy and the Zimba cannibal insurgence in the late 16th century (Allina, 2011). As a result of heavy losses, Omanis gained the upper hand, forcefully removing the Portuguese settlers and deposing Queen Fatuma as Mwinyi Mkuu in 1698 (Nimaga, 2011). In the following two centuries in Tanzania, trade in slaves, ivory and cloves flourished, making Arabs the dominant power in the region, which become known as the southern coast of the Arabian Peninsula (Figure 5.5).

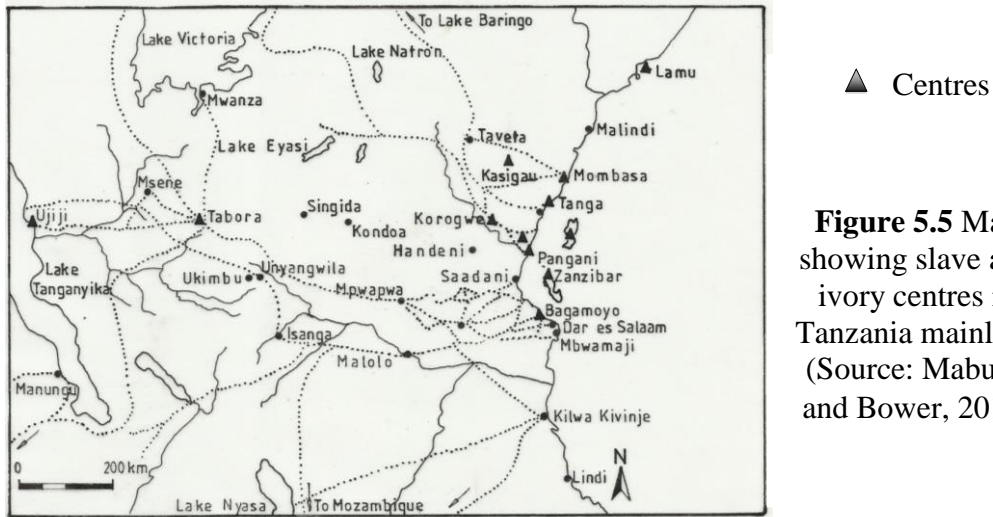


Figure 5.5 Map showing slave and ivory centres in Tanzania mainland (Source: Mabulla and Bower, 2010)

In the 1840s, Sultan Seyyid Said of Oman made Zanzibar a principal centre of this commercial empire on the East Coast because of its proximity to both the coastline and important places in the interior of Africa (Sheriff and Jafferji, 1998). The Seyyid Said reign imposed a distinctive architecture that was influenced by the Arabic lifestyle and the Islamic culture of privacy, as reflected by the large introverted multistorey buildings in the urban fabric. Meier (2016) describes the construction of large stone buildings with flat roofs and whitewashed paint that could create a strong reflective glare of the sunlight during the day because streets and alleys were dark (Figure 5.6). These buildings had beautiful hand-carved wooden doors. Construction relied on locally manufactured materials and traditional craftsmanship and technologies.



Figure 5.6 Large stone buildings in Zanzibar (Source: Mwambao n.d.)

Upon the death of Sultan Seyyid Said in 1856, Majid bin Said took over Zanzibar and all of the Arab settlements in Tanganyika. In 1862, Sultanate Majid established Dar es Salam as a gateway communication and trade centre to the East African interior, replacing the Kilwa archipelago and responding to the need to strengthen his political sovereignty (Gray, 1962). Dar es Salaam, an Arabic phrase meaning haven of peace, was founded in 1860 by Sultan Majid bin Said on a small area called Mzizima (Brennan and Burton 2007). Mzizima (Swahili for healthy town) was a name given by Abert Roscher from Germany, the first European sailor to land on a coastal village occupied by the Barawa people in 1859. While Mzizima did not receive many sailing ships before Abert Roscher due to difficulties in navigation (Sutton 1970), activities there flourished when Sultan Majid bin Said of Zanzibar built a trading centre between Zanzibar and the Tanganyikan mainland.

During this period, Tanzania's built environment exhibited racial, social lifestyle and financial prosperity patterns shaped by master and slave relationships. Bissell (2011) argues it was Sultan Majid and the Arab affluent class's desire to enforce a master and slave relationship which drove them to develop an architectural form of stone buildings to reflect their culture and aesthetic viewpoint while at the same adapting to the local conditions of the geographical area. Bissell (2011) further states that the reality of this form of urban structure was meant to inject a colonial model that would segregate colonial rulers from natives and slaves. Flint (1965: 651) agrees, stating:

This gave rise to a racial paradigm during the colonial period that tended to label population by race, and race denoted function: thus Arabs were landowners; Indians were merchants, and the Africans as the downtrodden.

When Sultan Majid died suddenly in 1870, his half-brother Seyyid Barghash became the Sultan of Zanzibar and ruled Tanganyika through an *akida* (agent) between 1870 and 1888. The reign of Sultan Barghash introduced a new form of architecture in the urban planning and development model designed by his predecessor. The large stone buildings emulated the elements of Gujarati *haveli*, an Indian word translating to mansion. UNESCO (2000) reports that houses were of two or three-storey building design with decorated wide verandahs and coloured glass to increase ventilation and light, with street frontage on the lower floor used for commercial activities and the rear and the upper floor used as living quarters. The buildings have magnificently frilled façades with big enclosed balconies to shield women

from prying eyes in the street below. Figure 5.7 shows an example of the famous wooden doors of a Gujarat *haveli* house in Tanzania.

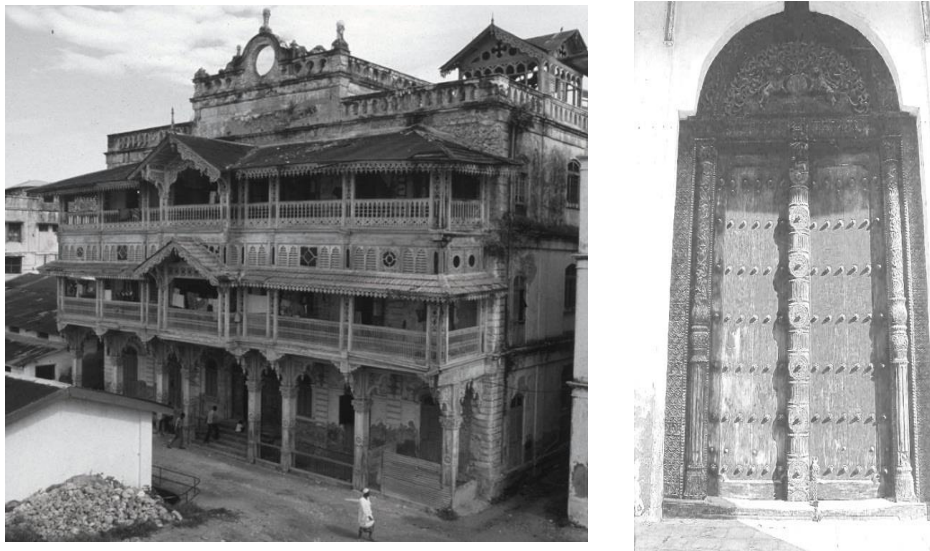


Figure 5.7: A Gujarat haveli house and the famous wooden doors in Tanzania (Source: Sheriff, 1995)

Sheriff (1995) states the doors of these houses were of an Indian folding type, made of solid wood engraved with abstract patterns because of the Islamic ban on depicting living things on doorframes. These buildings were situated behind the Old Fort, towards the interior of the island with narrow shops opening onto the streets. Sultan Barghash's enthusiasm for decorated architecture led to the construction of the of following sultana palaces: the Chukwani Palace in 1870s, the Marhubi palace in 1880s, Beit Al Ajaib in 1883 and the 1870 City Hall Building built in Dar es Salaam, reminiscent of Gujarati *haveli* design. The most notable structure that Sultan Barghash contributed to the architecture of Zanzibar is Beit Al Ajaib, which means 'House of Wonders.' Beit Al Ajaib was built in 1880 on the site of an older palace that had been used by Queen Fatuma (Figure 5.8). Large balconies surrounded the building and the interior of this prominent structure had fine marble floors and panelled walls with steel pillars and girders. The House of Wonders was the tallest building in Zanzibar and the first to have electricity and an elevator installed to symbolise the sultan's prominent status (Siravo, 1996).

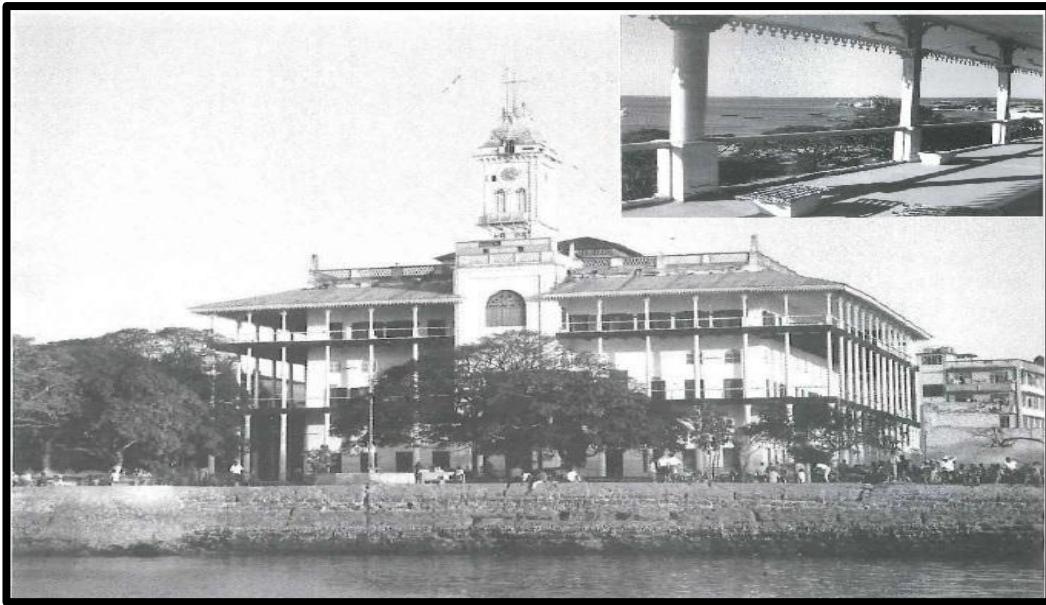


Figure 5.8 The House of Wonders Built in 1880s (Source: Siravo, 1996)

Between 1870 and 1887, Tanganyikan entrepôts including Dar es Salaam and the Kilwa archipelago experienced a period of decline and decay because Sultan Barghash did not capitalise in the development of the town's harbour (Sutton, 1970). Additionally, Brennan and Burton (2007) and Gray (1962) identify the three causal factors commonly mentioned in this decline: the 10 per cent fall in clove prices in 1870; a hurricane that dislodged the town's harbour buoys in 1872 and endangered shipping; and the campaign for the abolition of the slave trade from the beginning of 1873. The town's economy then declined swiftly and traders were forced to relocate to Bagamoyo, Kilwa and the Tanganyikan interior. Figure 5.9 is a photograph taken in 1879 that shows half-built structures without roofs being overtaken by sprawling vegetation.

In the final decade of the 19th century, the Germans and British were slowly acquiring more of Zanzibar and Tanganyika. In 1890, under the Anglo-German Partition Agreement, Zanzibar became a British protectorate and Tanganyika become part of German East Africa with Dar es Salaam as a colonial capital. Wilkinson (2014) specifies that the virtue of the agreement better known as the Treaty of Heligoland-Zanzibar was put in place to partition and draw a border line in order to separate German and British occupation in East Africa. Early accounts of this period show the British authorities viewed Zanzibar town planning as vague; thus, new planning laws were enacted which divided the island into four districts, one of which was Zanzibar Stone Town (Bissell, 2011).



Stone mansions of Zanzibar



Unfinished mansions in Dar es Salaam

Figure 5.9 Built environment in Sultan Barghash's reign between 1870 and 1890 (Source: Brennan and Burton, 2007; Sheriff and Jafferji, 1998)

Simultaneously, the Germans introduced land legislation and zoning regulation to control the planning of urban space, building design and infrastructure usage (Calas, 2010). German and British regulatory frameworks were designed to reinforce colonial power and drive investment and security for the Europeans over other races, including the Arabs, Indians and the country's original inhabitants. The Germans introduced land legislation to mark the establishment of 32 years of German colonial rule which ended with defeat by the British whose colonial rule lasted a little over 73 years in Zanzibar and 45 years in Tanganyika.

The original Sultan Majid's planning project of three concentric sites in Zanzibar and Tanganyika was reviewed, with racially segregated sites replacing the master and slave spatial structure (Brennan and Burton, 2007). Segregation lingered in the first German Building Ordinance enacted in 1891, known as TNA G 7/198/Bau-Ordnung/15 May 1891, and affected all aspects of the built environment from building location, standards of construction, neighbourhood activities and land use. Under the regulations, the planning idea of the German Ordinances was to spatially subdivide the town into three distinctive zones that would be settled by *Europäer* (*Uzunguni* Swahili for Europeans), *Inder* (*Uhindini* Swahili for Indians and Arabs) and *Afrikaner* (*Uswahilini* Swahili for Africans). After the war, Bulamile (2009) notes that the British administration adopted the German spatial settings and architecture entrenching racial segregation rather than serving any other purposes such as

defence, education or health. de Boer (1984: 27-30) highlights the conditions for occupation in each zone:

Zone I, in the eastern part, was for “European Residential Quarter” where Indians and African settlements were not allowed. Zone II, behind the harbour, was the “Commercial as well as Indian Quarter”, where also Europeans were allowed to settle, but which was forbidden for Africans. Zone III, on the western part, was the “Native Quarter.”

The town planning and building control in Zanzibar zoned the towns into areas with different densities and the layout enforced racial separation, which was officially justified as a step towards modernity but was actually aimed at segregating social groups (Demissie (2012). Each zone had a distinctive architectural style used for the construction of buildings, as occurred during sultanate rule. For example, Bissell (2011: 2) states:

In Zanzibar, then, the urban sphere was said to be structured by absolute opposition: Stone Town or “the city proper” split off from Ng’ambo, “the other side,” Arabs from African, elites from ex-slaves, stone mansions from mud huts.

Zone I (which was sometimes also referred to as Zone A) was located on the attractive areas close to the harbour front along the shoreline. Building codes required residents to construct sturdy European-style architecture (Brennan and Burton, 2007). The residential area adopted colonial-style buildings comprised of neat one to three-bedroom bungalows that had electricity, sewerage and water systems, with a kitchen door leading out to servant’s quarters at the back or sides. The main house was aligned along a street constructed on large plots with walls of coral-rags in lime mortar, rendered with lime plaster and high ceilings to provide ample ventilation. The houses had red-tile roofs as well as big gardens and an area for vehicles. Large plots physically and conceptually reinforced the significance of social distance, racial superiority and economic prosperity. State-owned institutions, such the governors’ houses, featured Gothic and Romanesque styles infused with the Islamic architecture of Omanis, Istanbul and Morocco under the influence of the architect John Sinclair (Sheriff and Jafferji, 1998). Depicted in Figure 5.10, this European-style of architecture became a type of universal accommodation for the colonial residences in Zanzibar, Tanganyika and all over East Africa (Demissie, 2012).



Figure 5.10 A
colonial European-
style bungalow in
Tanzania Zone A and
Zone III (Source:
KFT, 2015)

Zone II, or Zone B, was located in the inner city behind the harbour or away from the cooler air of shoreline (Kironde, 1995). As regards building codes, residents were required to erect buildings that were not of European style or of the Swahili vernacular architecture known as ‘negro hut,’ as the location was mostly occupied by the Arab poor and Indian merchants. Building forms varied in design, size and height due to the commercial and residential planning characteristics of the zone. The architecture was mostly low-rise buildings of two levels constructed on medium-density plots. The buildings had thick white washed stonewalls, airy rooms and verandahs. The owners lived on the upper levels and the ground floors were rented out for commercial and administrative purposes, with the frontage situated on a street layout of a concentric, radial, winding and narrow type (Lupala, 2002). Additionally, colonial planning systems required the construction of churches, with the intention of converting the people living in Zones II and III to Christianity, as this would help the white settlers acquire control over the wealthy Indians and Arab as well as power over the natives. Equally imposing, Germans built administration buildings such as post offices, schools and hospitals with I-section steel beams, hardwood, ventilation holes, semi-circular and four-centred arches (Lwoga, 2011). Figure 5.11 presents examples of colonial architecture found in Zone II and Zone B of Tanganyika and Zanzibar respectively.

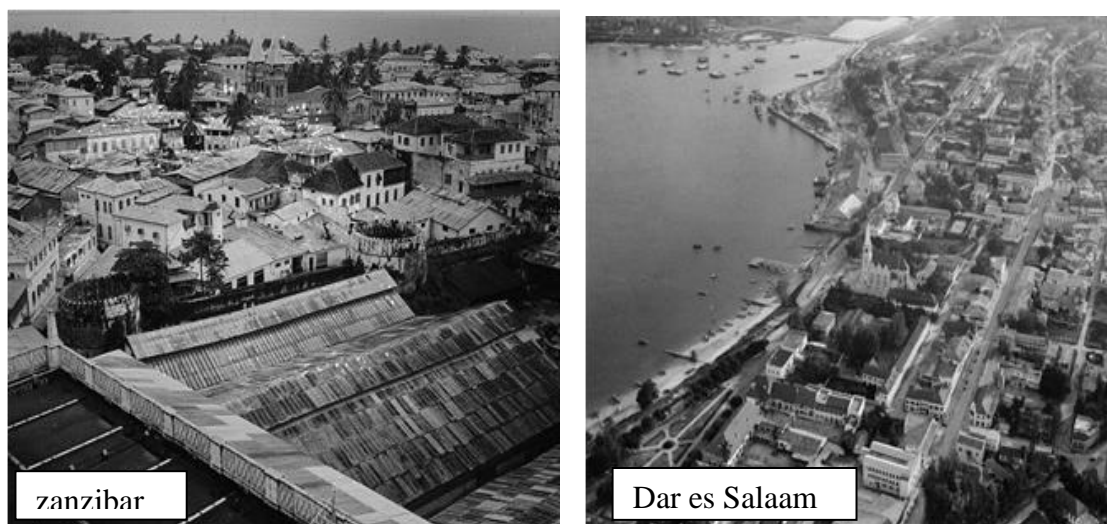
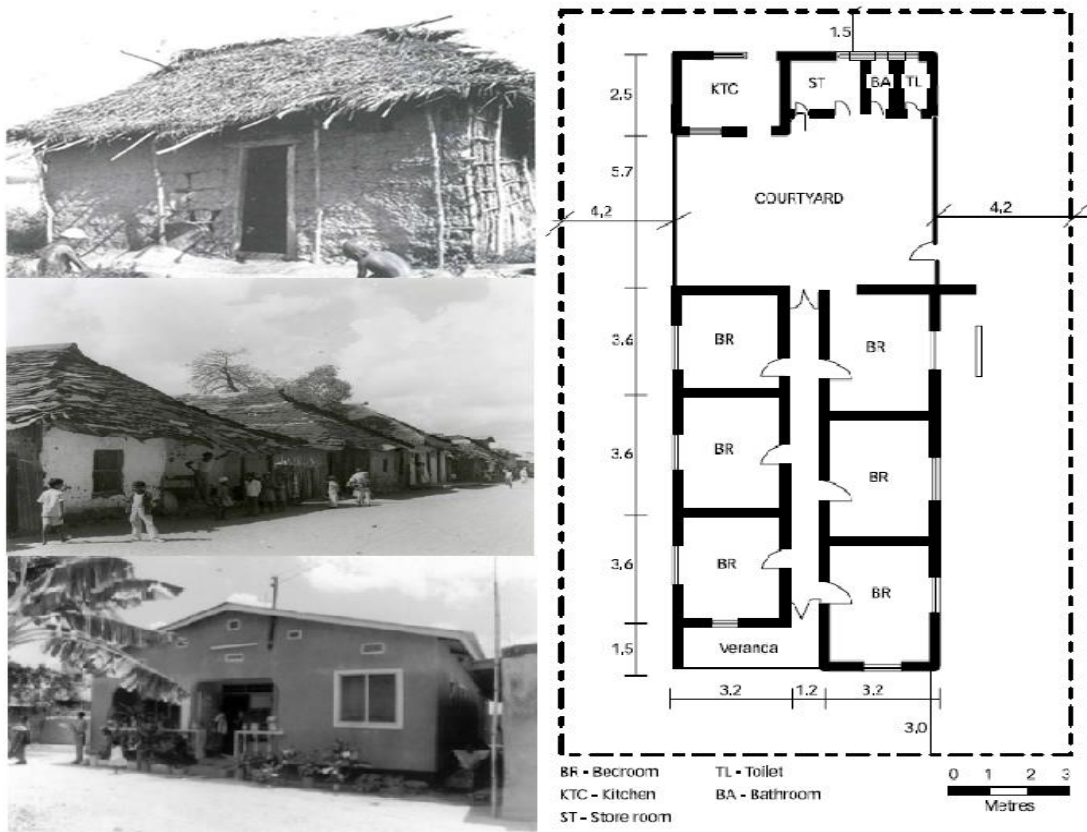


Figure 5.11 Air view of Zone B and Zone II of Tanganyika and Zanzibar
(Source: Merchant, 2012)

Zone III, or Zone C, was a native settlement reserved for the original African inhabitants and newcomers who earned their living from providing services to the white settlers, Arabs and Indian merchants. Construction requirements were limited to the vernacular architecture known as Swahili or Makuti house, which was in accordance with 1914 German Building Ordinance Amendments of 1891 (Smiley, 2009). As depicted in Figure 5.11, this African-style house was built of either mudstone, mud thatch or wattle and daub materials composed of thin mangrove poles tied together with coir ropes and painted with limestone. Swahili houses had palm roofing and either small or no windows. Its layout was a rectangular or domed structures comprised of one to six bedrooms, depending on the size of the family. Lupala (2002) and Siravo (1996) observe that the British colonial government changed its spatial planning policies to allow for the construction of both residential and trading buildings in Zone III. This was caused by the increasing Zone II population resulting in social, economic and cultural pressure between 1930 and the 1960s. However, Smiley (2009) and Sutton (1970) indicate the move was a mechanism to readdress rich Indians who demanded equality of residing in Zone I to this location. Thus, the Swahili house (Figure 5.12) was upgraded and took the form of rectangular and single-storey multi-family dwellings, comprising one main building facing the street with a verandah at the front, a courtyard and outer buildings. The same design is still used today in the United Republic of Tanzania.



Upper left: Makuti house in Zanzibar (Siravo, 1996). **Left centre:** Old Swahili house in Tanganyika (Sutton, 1970). **Left bottom:** Modern Swahili house (Hans, 2016): **Right:** A floor plan of Modern Swahili house (Lupala, 2002)

Figure 5.12 The evolution of the Tanzanian Swahili house

As a result, the homogeneity of the Zanzibar and Tanganyika built environment changed, with different buildings symbolising distinct cultures through the use of unique architecture and urban design. This characteristic is a part of Tanzania's cultural built heritage today (Ichumbaki, 2012; Lwoga, 2011; Flint, 1965). On 9 December 1961, Tanganyika became a sovereign state under the Colonial Governor Richard Gordon Turnbull and a democratic republic in 1962 under executive president Mr Julius Nyerere. Zanzibar became fully independent in December 1963 under Sultan Jamshid bin Abdullah Al Said, who was overthrown in 1964 and replaced by the People's Republic of Zanzibar, headed by an executive president Mr Abeid Amani Karume. Following the Zanzibar Revolution, the two sovereign states entered into a political union on 26 April 1964 and became the United Republic of Tanzania, or Tanzania, with some degree of autonomous governance for matters

that were not part of the union agreement. The word Tanzania was formed from the first three letters of sovereign states: ‘tan’ from Tanganyika and ‘zan’ from Zanzibar (Schadeberg, 1991). The union was established based on the two regions’ shared colonial history, geographical proximity, cultural identity, similar political beliefs and demand for African unity.

After independence, the colonial approaches to zoning and construction restrictions were abandoned because Tanzanians wanted to free themselves from the spatial segregation of the built environment. The post-independence urban planning system allows local people to own residential and commercial buildings in zones that were previously exclusively reserved for Arabs, European and Indians. Ever since this enabled, construction and developments have introduced modern architectural styles, materials and technology into Tanzania’s built environment. In summary, over the years the dynamic and vivid history of Tanzania, combined with its privileged location, has created a built environment representing a mix of cultural heritages including Arab, Indian, Persian and European that has been influenced by the traders, sailors and seafarers who have occupied it over the centuries as it strove to be a successful commercial centre. The following section documents the nature and development of the heritage management systems put in place for the conservation of Tanzania’s cultural built heritage.

5.3 Heritage conservation movements

While the practice of managing heritage is as old as the human species, the use of this term is relatively recent. To some, it means protecting the traditional knowledge and memories that gave life to cultural landscapes, such as artefacts and buildings left behind by ancestors (Carmichael *et al.*, 2013); to others, it means making sure that cultural heritage remains in place as it provides an understanding of cultures and environments for the present generation (Price *et al.*, 1996). There is a tendency, amongst some, to think that cultural heritage management in Africa generally began with European colonisation. However, Jopela (2010) argues that the Europeans found many heritage assets intact when they arrived in Africa, which means such these assets survived because of some form of prior management. In Tanzania, heritage management has acquired different meanings as it has been adopted in different ways to protect and conserve the cultural built heritage of an area’s surrounding

environment. The following sections identify and discuss the different management systems supporting the conservation of Tanzanian cultural built heritage produced during pre-colonial, colonial and post-independence periods.

5.3.1 Pre-colonial traditional management system

The United Republic of Tanzania's cultural heritage has a history dating back more than a million years when people lived as hunters and gatherers before developing into an agricultural community and later becoming a colonised society (Hussein and Armitage, 2014). Over time, the cultural landscape was developed from the natural environment into a landscape that allowed people to adapt and survive (Namono, 2008; Kideghesho, 2006). The country's cultural landscape has remained practically unspoiled because Indigenous people lived in harmony with nature, as they believed in cosmology and used it as a means to create cultural unity in the early days of their civilisation (Mabulla, 2005; Mgumia and Oba, 2003 O'Connell *et al.*, 1991). In pre-colonial times, the environment was treated as a sacred landscape and Håkansson *et al.* (2008), Rohde and Hilhorst (2001) and Neumann (1995) suggest that spirituality was used to create a management system which prevented destruction and ensured the sustainable usage of natural and constructed landscapes. Examples of places that were given special protection include sacred sites, such as:

- The homes of gods, for example Endonyoormorwak on Mount Kilimanjaro is a place where the first mother of the Maasai originated (Maanga, 2015) and Misali Island in Zanzibar is believed by Muslims to be a prayer mat, a gift from God (Levine, 2007);
- The homes for the dead; for example, the Barabaig sacred burial sites in north-central Tanzania (Blystad, 2005); and
- Places of meditation and healing, like the rock art sites in Kondoa (Mabulla, 2005) and Ufufuma sacred caves in Zanzibar (McIntyre and McIntyre, 2013).

The tenets of this spiritual management system involved restrictive usage rights that were created and reinforced by a traditional custodian, who was either a religious leader or *Ntemi* (head of tribe). Restrictive usage rights determined the levels of protection that were defined by traditional value criteria: sacred value and profane value. *Sacred* value involved a total ban and the strictest prohibitions on access or use of such landscape except for custodians who would go to these sites for ritual purposes. For example, the Gweno clans protect the

northern part of the Pare Mountain as Mongo-ma-Loba (mountain of the God) since it is imprinted with the settlement of first people of their Indigenous group (Kimambo, 1969). *Profane* value, from the Indigenous perspective, represents the physical aspect of the environment created by people as a tool to manage the social, economic and political aspects of their group's activities (Eliade, 1987). For instance, the Sukuma of Tanzania's northwest used a land management system known as *Ngitiri*, which established and divided land areas for future use (Ylhäisi, 2006).

Rappaport (2000) considers that sacred and profane values are ubiquitous across cultures that have their root in the evolution of the world. Mabulla (2005) shows that the rock art found around Lake Victoria and the central region in Tanzania depicts the history of hunter-gatherers and pastoralist cultures extending back to 19,000 years ago. Bwasiri (2011) further indicates that rock art sites were protected because they transcend the past, present and future and continue to be visited by religious people who believe in magic and spirits for healing purposes. In Zanzibar, Misali Island was recognised as a cultural landscape because its teardrop shape points toward Mecca, making it a sacred island under local Islamic traditions (Zeppel, 2006). The oral tradition says that custodians put in place customary laws and taboos to manage peoples' activities in respect to the heritage resources, including women not being allowed to sleep on the island and the prohibition of intercourse, with only the sustainable use of environmental resources being permitted. As a result of this, Misali Island has a huge number of forest and marine biology reserves that have been protected for many years under the traditional management system.

Throughout history, traditional custodians have managed and influenced the protection of cultural landscapes based on intimate knowledge of spirituality and their relationship with the earth. As such, Indigenous groups protect cultural landscapes identified by custodians as significant to their contemporary cultures (McNiven *et al.*, 1994). In short, traditional custodians enforced a management system that protected and safeguarded the existence of the cultural heritage of the culture by conserving its significant values so that these could be transmitted to future generations. Traditional management systems were based on the religious beliefs of communities and their sacred connection with the environment. The historical development and establishment of its practices in respect of spiritual beings helped

to create customary laws that protect, maintain and sustain a unique landscape that continued to be culturally significant over centuries (Kideghesho, 2006). However, the new settlers were not familiar with the sustainable practices of the traditional management systems they instead implemented colonial management systems. The introduction of a colonial management system for the conservation of cultural built heritage is discussed in the subsequent section.

5.3.2 Colonial heritage management system

When colonists settled in Tanzania in the 19th and 20th centuries, Western-style management introduced the concept of conserving cultural heritage under the colonial administration. This management system was confined to preserving the cultural landscape that displayed evidence of the Indigenous peoples' developments as national heritage (Bwasiri, 2011). In other words, the colonial movement was directed towards protecting sites, monuments and objects of significant paleontological, archaeological, historical and natural interest in Tanzania. Its practice introduced new values with a scientific and educational purpose, since its definition was limited to protection of movable and immovable cultural heritage with physical evidence of past human development and not of spiritual or religious significance (Bwasiri, 2011). For example, cultural heritage assets in Tanganyika that were declared by the British colonial government as conservation areas based on these values include the Olduvai Gorge, Laetoli Footprint, Isimila Stone Age site and the Engaruka Ruins. Additionally, they include the economic value obtained from tourism activities derived from the cultural landscape that originated in ancient times.

The first effort to conserve cultural heritage to attract tourists began during the German administration, when game ordinances were stipulated in their 1912 official Gazettes No. 3 and 25 and the first movable cultural heritage assets collection was established (Ouma, 1970; Kayombo, 2005). Examples of structures that were made to cater for tourist include the Kaiserhof hotel (renamed the New Africa Hotel in 1997), the first airport in Kurasini, the Old Post Office and the central railway line, as well as the introduction of the colonial zone (Lwoga, 2013). Consequently, it appears that this new trend in conservation and its need to prioritise national parks, game reserves and archaeological sites was associated with a rapid deterioration of the historic built fabric in the country, and it has often been considered to

have weakened the capacity of and contributed to the later abandonment of traditional conservation practice (Smith and Burke, 2007; Mturi 1982).

The primary challenge of conservation in general, as revealed in a study by Ndoro (2001), was vesting power in the colonial administration and its counterparts, such as national museums, universities with antiquities departments, to enforce the conservation legislation instead of the traditional custodians who have an intimate knowledge of the natural and cultural environment. Bwasiri (2011: 131) gives the following example:

The Antiquity Division leases a portion of the Kaole archaeological site in Bagamoyo to a businessman [who] wanted to develop the area as a tourism destination [and the] local population who had a spiritual interest in the site was excluded.

In Zanzibar and Tanganyika, legislation was proclaimed to establish the Peace Memorial Museum in the 1920s and the King George V Memorial Museum in 1940s as places to house exhibitions for local arts and crafts of historical, geological and agricultural significance, as well as to provide a permanent and safe place to preserve objects of natural history, for lectures and as a showcase for historical, cultural, revolutionary and scientific aspects that depicted contemporary lifestyles (Mbughuni, 1974). These museums failed to fulfil their conservation role due to the greater richness of the nation's cultural heritage. Additionally, the lengthy bureaucratic provisions of the conservation legislation were also criticised for being excessively confusing, since they involved diverse institutions with varying degrees of responsibility and decision-making powers.

For instance, Siravo (1996) states that the colonial law governing the conservation of Zanzibar's cultural heritage was only applied to inhabited monuments or groups of buildings located in the historic area and archaeological sites outside the Stone Town. Siravo (1996) reports that in order to develop appropriate management to ensure that cultural heritage remained vital, attention was paid by the colonial government to finding a system that complemented colonial conservation practices with the traditional element that actually achieved protection of cultural assets for future generations. With the amendments to the Zanzibar Decree (Cap.102) of 1927 and the Tanganyika Preservation Ordinance (Cap. 233) of 1937, the colonial government seemed to have recognised the shortcomings created by earlier conservation practices. As a result, the colonial government started to make

amendments to heritage legislation in order to capture and understand heritage value in terms of giving a detailed description of the conservation of cultural significance. The Department of Antiquities was renamed the Antiquities Division in 1957 in order to more effectively implement the Zanzibar Decree (Cap.102).

After appointment to the colonial government in 1958 to the position of first Conservator of Antiquities in the Tanganyika colonial territory, H.N. Chittick expressed the fundamental principles of conservation upon which new conservation policies were to be built, as cited in Russell (1980: 16):

To make good the structure as they stand, new work being added only where it is structurally necessary for the safety of the buildings, or where the greater part of the original materials are to be found in the vicinity and the original aspect of the parts to be constructed is to all intents and purposes certain ...

When Tanganyika became independent in 1961 and after the revolution in Zanzibar in 1964, all cultural relics, sites, and objects were gazetted under the Antiquities Act of 1964 by the Tanzania parliament (the National Assembly): the principal legislature for cultural heritage conservation in the United Republic of Tanzania. The scope of managing cultural properties was expanded to include the protection of objects or structures with historic, architectural, artistic, ethnological, scientific, archaeological or paleontological values (Mturi, 1982). Despite their formal union, the island and mainland retained their own semi-autonomous governments for most of their internal matters, including the conservation of cultural heritage. Chittick (1975) concentrated on conserving historical archaeological sites in Zanzibar, Pemba, Malindi and Kilwa to document the planning of the architecture and early settlements of the Stone Town built by Arabs and Persians who occupied the east African coast from the 8th through to 15th century (Whitcomb, 2004; Scanlon, 1981). These movements translated into the conservation of cultural built heritage with archaeological, historical and traditional memories being recognised and protected by registration.

5.3.3 Post-independence conservation management system

After independence, all cultural relics, sites, and object were gazetted under the Antiquities Act of 1964 with the aim of guaranteeing the protection and preservation of such significant national heritage is achieved (MNRT, 2014; van Oers and Pereira Roders, 2012; Mbughuni, 1974). The scope of managing cultural properties was expanded to include, apart from the

object or structures, the protection of buildings, paintings, carving and earthworks (Mabulla and Bower, 2010; Mturi, 1982). However, due to having semi-autonomous governments for most of their internal matters, the conservation of cultural built heritage was left in the hands of the central governments rather than the traditional custodians or local communities and they adopted the heritage management systems introduced during colonialism (Ichumbaki, 2012; Bwasiri, 2011; Kideghesho, 2006; Mabulla, 2000; Sheriff, 1995). The management systems concentrated on conserving traditional historical sites and towns along with documentation of the architectural focus of the colonial settlements from the 8th to 15th century in Tanzania (Bwasiri, 2011; Whitcomb, 2004; Sheriff, 1995; Scanlon, 1981; Chittick, 1975).

Throughout the 1960s and 1980s, the Tanzanian government introduced a number of development projects aimed at jumpstarting post-colonial economies in the Tanzanian mainland and islands, from nationalisation to public–private partnerships and import exchange (Goldman, 2014; Demissie, 2012; Liviga, 2011; Lall *et al.*, 2009). At this time, Tanzanian urban areas experienced exponential growth, leading to a high demand for facilities to respond to the increasing population (Bissell, 2011; Brennan *et al.*, 2007; Siravo, 1996; Kironde, 1992: 2007). Cultural monuments and structures were subjected to adaptation and modernisation (Besha, 2009; Sheriff, 1995) and, as a result, new buildings and infrastructure were constructed at the expense of valuable structures and monuments of historic and architectural significance (Kouroupas, 1995). While the Tanzanian government continued to place an emphasis on the conservation of cultural heritage, they failed to adhere to building regulations with respect to the conservation plans of the colonial cities (Ichumbaki, 2012; Bissell, 2011; Besha, 2009; Brennan *et al.*, 2007; Sheriff, 1995). This occurred despite the country being one of the African countries that were a signatory of the Hague Convention of 1954, the UNESCO convention of 1970 and 1972 and a member of the International Council on Monuments and Sites (ICOMOS) (Besha, 2009; Sheriff, 1995).

On the Tanzanian mainland, under a policy of socialism and self-reliance, the National Housing Corporation (NHC) was established in 1962 to safeguard, develop and manage acquired colonial buildings and to provide affordable housing to the increased urban population based on market demand, spatial changes and technological advancement (Owens,

2012; Komu, 2011; Brennan *et al.*, 2007). Due to the economic crises in the 1960s and 1970s, the NHC was largely left to its own devices by the central government of Tanganyika due to limited financial resources for the upkeep of existing colonial buildings in urban heritage (Owens, 2012; Brennan *et al.*, 2007). The NHC rented out the majority of the colonial buildings to the local population in order to offset the repair and maintenance costs of historic buildings without altering the land use and development patterns enforced in the master plans (Komu, 2011; Hussey, 1997). However, the condition of these buildings deteriorated because tenants relied on the government as an owner to cover the costs of rehabilitation and restoration. At the same time, Brennan and Burton (2007) note that the master plans of 1968 and 1979, along with other town planning regulations, were prepared to remedy the racially segregated zones and squatter upgrading programs and to reflect the pride of an independent nation in respect of the urban environment.

In 1965, the Presidential Decree No. 13 was issued for Tanzania Islands (Zanzibar). This was an executive order which vested all land to the government and empowered the president to confiscate the rights of any improvements on land that were owned by colonial landholders including Arabs and Indian merchants (Khalfan and Ogura, 2012; Bissell, 2007). Under the decree, the government vested its trusteeship of historic buildings, monuments and sites in the Waqf and Trust Centre (WTC) (Khalfan and Ogura, 2012), a traditional Muslim institution charged with the preservation, conservation and development of cultural built heritage on behalf of the government (Bissell, 2007). WTC leased out some historic properties in order to raise money to cover the cost of conserving the historic fabric (Khalfan, 2014; Oberauer, 2008; Bissell, 2007). However, the monies obtained by such activities were allocated to the physical maintenance of religious buildings, salaries for the Imam and to support religious education as well as other non-conservation functions (Sheriff, 1995). Similar to the NHC in the mainland, as the consequence of their rental payments, tenants expected the NHC to cover the costs of conserving historic buildings and, as a result, the historic fabric decayed through neglect (Khalfan, 2014; Oberauer, 2008; Bissell, 2007).

In much the same way, inhabitants of both Tanganyika and Zanzibar abandoned their historic buildings because the maintenance costs were very high, making it hard to conserve the cultural built heritage despite the government having the power to control construction and

the land markets (Bissell, 2007). This situation forced planners in the mid-1980s to promote the idea of a free market as the only way stop the decay process of the historic architecture by selecting a few important historic structures and monuments for conservation and renting or selling others. Bissell (2007: 187) states: *'The planners believed that privatization would reverse these deleterious social trends, the solution was to transform tenants into owners.'* This management approach facilitated the clearance and demolition of much of the country's historic fabric which had been created by different colonial administrations, since many of the historic buildings and structures that had been built in the colonial area were considered backward and were either substantially modified or demolished to allow for new development (Besha, 2009). The preservation of a few buildings was followed by a period of dramatic loss of historic resources after a half-century of historical movements for development and expansion of its management system for the conservation of cultural built heritage.

The Antiquities Act 1964 was amended in 1979 and became the Antiquities Act No. 22 of 1979 to extend the concept of preservation to include a broad idea of conserving urban fabric of historical interest and value (Syversen, 2007). It was followed by the enactment of Subsidiary Legislation No. 13 of 1981, 1991, 1995 and 2002, focusing on the access to and excavation of protected objects and monuments. This was necessary because the British colonial governments failed to appreciate the traditional landscape and Indigenous cultures and this encoded their values on the colonial urban fabric (Hussein and Armitage, 2014). In 1981, the African Union of Architects called on architects from all races, religions and nationalities across the continent to safeguard the quality of the built environment by advocating the value of conserving Africa's architectural heritage (Morollo and Walton, 2013). It was during this time that preservationists and heritage advocate groups such as ArchiAfrica placed pressure on Tanzania to conserve its colonial built environment including buildings, towns and settlements using the criteria of historical and architectural values (Aygen, 2013).

Accordingly, antiquities legislation has assisted in protecting Indigenous living heritage on the Tanzanian mainland, specifically focusing on the following areas managed by the Antiquity Division (MNRT, 2014):

- Archaeological sites, such as the Olduvai Gorge, Footprint, Isimila Stone Age site and Engaruka Ruins;
- Historical sites, for example ruins in Kaole, Kunduchi, Kilwa Kisiwani and Songo Mnara;
- Historical towns, for instance Zanzibar Stone Town, Kilwa, Bagamoyo and Mikindani;
- Traditional settlements, for example Kalenga in Iringa and Bweranyange in Kagera;
- Historic buildings, such as the government and colonial administrative buildings e.g. BOMA built in 1860s on Sokoine Drive during Sultan Majid's reign;
- Memorial sites, including colonial cemeteries, cemeteries of World War I fighters and defensive walls; and
- Natural features and structures, including Mbozi Meteorite, Amboni Caves and rock art shelters.

Under the cultural properties category, the United Nations Educational, Scientific and Cultural Organization (UNESCO) inscribed in list of the World Heritage List (WHL) the ruins found in Kilwa Kisiwani and Songo Mnara in 1981 and the Stone Town of Zanzibar in 2000.

However, it took until the last decade of the 20th century for different local organisations and communities to realise that the damage to the historic fabric documenting the human history of Tanzania is irreparable (Besha, 2009; Sheriff, 1995). At this time, the Tanzanian governments collaborated with other national institutions such as building authorities, planning authorities and the town and municipal councils between 1985 and the present (Besha, 2009; Sheriff, 1995). The country formed partnerships with international organisations such as UNESCO, FINNIDA, NORAD, UNCHS, UNDP and AKTC in order to pave the way for a liberal development policy while at the same ensuring that state-owned historic monuments should be protected to maintain their historic values (Masele, 2012; Lane, 2011; Khalfan, and Ogura, 2010; Salazar, 2009; Sheriff, 1995). Such stakeholders advocate for the scientific and world communities to support the preservation, protection and conservation of cultural built environments before they vanish. Ever since the inscriptions of archaeological sites and the Stone Town of Zanzibar (2000) under the cultural properties' category of the WHL, Tanzania has managed its cultural heritage in line with the

UNESCO Conventions of 1972 and 2003. This has been followed by successful conservation plans promoting the restoration and adaption of individual historic buildings, street elements and open areas in order to reduce the deterioration of the authenticity and integrity of the cultural built heritage (Goldman, 2014; Ichumbaki, 2012; Salazar, 2009; Brennan and Burton, 2007; Haji *et al.*, 2006; Hoyle, 2002; Sheriff, 1995).

5.4 Regulatory framework for the conservation of cultural built heritage

Today, it is widely agreed that, since the pre-colonial period, numerous Indigenous groups in the United Republic of Tanzania still have traditional custodianship to ensure the sustainability of landscapes that are culturally significant. The historical development of heritage management indicates that the concept was developed and adopted in the Western-management system introduced during the pre-colonial period and merged with colonial cultural and social settings to establish heritage conservation legislation. Yet, the government, private sector and the local community often overlook the management systems existing in the heritage sector and in the construction and development industry at large. This situation has been caused by a limited understanding of the importance of the historic fabric and oversimplification of values due to the divergence of interests in the heritage sector.

Therefore, the following section reviews the development and context of different legislative frameworks and their implication for built heritage protection to determine whether they are effectively and efficiently used to create a management system for the benefit of the conservation of Tanzania's cultural built heritage. The first part examines the Cultural Policy of the United Republic of Tanzania 1997, legislation for the identification and conservation of heritage places and objects at the national level. This is followed by a discussion on the historical development of the Antiquities Act of 1964 (Tanganyika) and the Ancient Monuments Preservation Decree of 1927 (Zanzibar) along with provisions for the protection, preservation and management of historic buildings, monuments and sites that are not part of the union agreement. Lastly, a summary of town and country planning ordinances including master plans related to the conservation of cultural built heritage in both Tanganyika and Zanzibar are presented.

5.4.1 The Cultural Policy of the United Republic of Tanzania 1997

The Cultural Policy of the United Republic of Tanzania 1997 provides a set of fundamental principles intended to guide Tanzanians in the identification, management, development and promotion of cultural heritage that embodies all aspects of their lives without necessarily isolating the nation's culture from that of the world at large. According to Sections 1 to 3 of this policy, *cultural heritage* not only includes vernacular languages, traditional dances, art, music and theatre but also heritage relics, sites, museums and archives as well as natural physical formations and vegetation. Section 3.1.5 lists the heritage values used to establish significant national treasures, including art, objects, natural resources, archaeological, paleontological, minerals and botanical remains. The overall objective is to ensure the public (community groups), the private sector and government organisations are deemed to be responsible for the preservation and conservation of these national treasures (S3.1.2). However, management decision-making with regard to priority actions, monitoring and regular review of conservation plans for cultural built heritage are at the discretion of the central government (S3.1.1). It further provides that the government shall establish a record of national heritage owned by the private sector and public offices and ensure that new developments retain the embodied values for future cultural bearers (S3.1.7) on both the Tanzanian mainland (Tanganyika) and Tanzanian islands (Zanzibar).

In 2008, a new policy known as the Tanzanian Cultural Heritage Policy of 2008 was established by the Ministry of Natural Resources and Tourism (MNRT). According to Ichumbaki (2012), the new policy was prepared to integrate technological changes, socioeconomic property and environmental developments in addition to addressing the shortfalls in the cultural policy of 1997. The provisions of the cultural policy of 2008 addressed the shortfalls of the previous policy through consultation with the various heritage stakeholders, as presented by MNRT (2014) at the Tanzania Natural Resources Sector Review Meeting on 16th October 2014. These are:

- Elaboration of the roles of the public, individuals, corporate and institutions in managing cultural heritage resources;
- Analysing the ways in which cultural heritage activities will be managed and administered;
- Clearly clarifying measures through which cultural heritage resources shall be

protected, managed, preserved, conserved and developed; and

- Analysing the best practices for conducting research and the conservation of cultural heritage resources.

The Government of Tanzania anticipates this policy will create public awareness and promote national pride, which will lead to the sustainable conservation of the country's cultural heritage since it incorporates the diverse perceptions and experiences of heritage stakeholders (MNRT, 2014). The effective implementation of this policy was expected to be achieved through expanding economic activities in the tourism industry and entrepreneurship investment opportunities (Ichumbaki, 2012). Despite this intention, there was criticism of this policy due to a perception of the ambiguity of the term 'cultural heritage.' Referring to cultural heritage as the environment, there was fear this may cause stakeholders in the heritage sector to concentrate on the conservation of environmental heritage resources such as national parks rather than on historic buildings and monuments. It also draws its main rationale from the cultural policy of 1997 to contribute significantly to the cultural social and economic development of the nation. Put simply, the 1997 policy emphasis on the conservation plans with economic forecasts instead of the cultural and social value of significant places.

5.4.2 The Antiquities Act of 1964 - Tanzanian mainland

The Antiquities Act no. 10 of 1964 is currently the principal national legislation specifically enacted to manage, protect and preserve the cultural heritage resources of the then Tanganyika and now Tanzania mainland. The Act was gazetted on 5 March 1964 to replace and expand the Monuments Preservation Ordinance (cap. 233) that had been promulgated in 1937 as the first measure consolidated by the Germans in an effort to legally protect Tanganyika's tangible and intangible cultural heritage (Besha, 2009). That ordinance was amended by the Ancient Monuments Preservation (Amendment) Ordinance 1949 to re-enact a provision related to the definition and inclusion of the historic objects or structures and sites required to be protected that the colony had proved to be valuable (Shyllon, 2014). The ordinance empowered the colonial governor to declare and gazette structures, sites and monuments as protected sites or monuments and it was in force between 1937 and 1964. It was not until 1957 that the government established the Antiquities Department as an agency

of the Division of the Ministry of Education, which was given the power to regulate and handle the management and conservation of cultural property. The ordinance remained the only legislation for cultural heritage conservation until 1964, when the National Assembly passed the Antiquities Act No. 10 of 1964.

Section 2(1) defines ‘antiquity’ as referring to a ‘*monument, a relic and any protected object,*’ where under this act:

- **Monument:** means and includes *any building, fortification, interment, midden, dam or any structure erected built or formed by human agency in Tanganyika before the year 1863; any rock painting or any immovable object painted, sculptured, carved, incised or modified by human agency in Tanganyika before the year 1863; and, any earthwork, trench, well, cave, tunnel or other modification of the soil or rock dug, excavated or otherwise engineered by human agency in Tanganyika before the year 1863; any site or immovable structure as well as adjoining land as may be required for the purposes of fencing, covering or otherwise preserving the monument* (S2[1a-e]);
- **Relic:** means *any movable object made, shaped, painted, carved, sculptured, inscribed or otherwise produced or modified by human agency in Tanganyika before the year 1863, whether or not it shall have been modified, added to or restored at a later date and includes any human or other vertebrate faunal fossil or botanical fossil or impression, found in Tanganyika; and,*
- **Any protected object:** means *any ethnographic object or any wooden door or door frame carved in Tanzania, in any African or oriental style before the year 1940, and includes any object declared to be a protected object.*

The year 1863 signifies the formal beginning of the European and Arab colonial settlement in Tanzania marking important changes in the history and development of the Tanzanian built environment. Thus, the inscription of 1863 in the Antiquities Act is aimed at giving automatic protection to any buildings, monuments, sites, objects and structures constructed over 100 years ago by these colonial regimes (Kamamba, 2009). The years before 1940 symbolised a period of sophisticated artistic expertise and ornately carved objects. According to Mabula and Bower (2010), these objects, such as the nineteenth-century doors and frames, were on

the verge of disappearing as they were being sold to tourists or trafficked outside the country. The act is divided into seven major parts consisting of 27 sections and one schedule. Parts 1 to 5 cover the appointment of the act, define key terms, set out administration details and prohibit the sale, exchange or export of items without a prior permit, as well as excavation without a licence of cultural heritage resources in Tanganyika. Part 6 outlines the power of the local government authorities, such as the minister and the Director of Antiquities. The minister is given the power to declare any object, place, structure or area of historical and cultural interest as protected heritage by order in the Gazette. Additionally, the director of antiquities and any person authorised by the Director may inspect repairs and control activities that may destroy, injure or deface cultural heritage at a reasonable time, since these actions are an offence under the act. Likewise, they are allowed to impose penalties and punishment for offenders as provided under Part 7 of the miscellaneous section. Sheriff (2014), however, points out that the penalty clauses stipulated in the act are not effective deterrents in the current management system.

In December of 1979, this act was amended by the Antiquities (Amendment) Act of 1979 to further extend the traditional concept of preservation to incorporate a broad idea of conserving urban fabric of historical interest and value (Hoyle, 2002). The amendment was required because the former act excluded many of the structures that were built after 1863 but had architectural and historical qualities (Tamla, 1997). It is important to note that the principal and the amended Act must be read together as their sections are cross-referenced, as stated explicitly in S1 of the Antiquities (Amendment) Act No. 22 of 1979. Other repealed and replaced sections in the principal Act include: S7 which requires the Director to grant a licence to a person who has sufficient scientific training, sufficient staff and financial capability to carry out the proposed excavation, search or collection satisfactorily; S11 which established the National Fund for Antiquities (NFA) and consists of money derived from sales of relics, casts, ethnographical objects and publications as well as donations, grants and any other source, which is managed and controlled by the director as per the minister's directive; and S14, which substituted 'Commissioner' with 'Director.' The amendments in 1985 are similar but edited the formatting of the Antiquities (Amendment) Act, 1979.

In summary, the Antiquities Act of 1964 has established the legal platform for the country to

effectively improve the management and protection of cultural heritage and to promote the sustainable usage of historic fabric in the Tanzanian mainland's built environment. The subsidiary legislation in relation to the Antiquities Act of 1964 is Protected Objects Monuments No. 13 of 1981 and Conduct of Excavations and Access to Monument Rules of 1991. Today, the Antiquity Division has used the act for the conservation, preservation, protection and management of cultural built heritage on the Tanzanian mainland specifically focusing on these 16 national sites (MNRT, 2014): Mbozi Meteorite, Mkwawa Museum, Isimila Stone Age Site, Miongi wa Kolo Rock Art, Mwalimu Nyerere Museum, Kunduchi Ruins, Kaole Ruins, Bagamoyo Historic Town, Tongoni Ruins, Amboni Caves, Engaruka Irrigation Canals, Olduvai Gorge, Ujiji Memorial Museum, Kwihara Livingstone Museum, Kilwa Ruins and Dar es Salaam Historic Area. Of these, the Kondo Rock Art site, the ruins of Kilwa Kisiwani and Songo Mnara and the Olduvai Gorge are managed in collaboration with UNESCO due to their inscription on the World Heritage list.

5.4.3 The Ancient Monument Preservation Decree of 1927 - Zanzibar

Longair (2015) notes that the Ancient Monuments Preservation Decree of 1927 (AMPD 1927) was promulgated to provide for the preservation of objects, ancient monuments and historical sites including any portion of land adjoining the monument site of archaeological, historical or artistic interest in Zanzibar. The AMPD 1927 empowered the colonial government to declare by notice in the Gazette protected objects and monuments as well as compulsorily purchase and assume the trusteeship of historic built environment that is in danger of either destruction by wilful neglect or decay (Longair, 2015; Moon and Blanchard, 2006). The legislation declared the establishment of a building authority to control, supervise, inspect and manage new construction while taking into account the historic aspects of the conservation of Zanzibar's built cultural heritage (Syversen, 2007). According to Syversen (2007), the focus of this authority was generally to prohibit construction in proximity to cultural heritage protected places. Section 18 stipulates that the government shall issue fines or arrest warrants in cases where new alterations, additions and development affect the authenticity and integrity of historic fabric values. As of 2005, Ruitenbeek *et al.* (2015) report that there are around 44 historical building, sites and monuments from Unguja (21) and Pemba (23) dating back from the 9th century to the 20th century.

However, a review by Syversen (2007) indicates that the AMPD 1927 was used to make way

for new colonial development plans in the Zanzibar protectorate. Moon and Blanchard (2006) state the decree was a money-making mechanism in the sense that it was designed to collect revenue from acquired historic buildings and sites. It also contradicted the planning instrument for the conservation of built heritage, since the final decisions concerning the conservation of Zanzibar historic fabric were at the discretion of the British colonial government. As quoted by Syversen (2007: 124), ‘*it should be lawful for the British Resident by Notice to constitute a town in any suitable area and to define limits and boundaries.*’ S16 and S17 of the decree empowered the colonial government to remove any built fabric, including verandahs and doorways, that it considered an obstruction to surveys of town and country planning. This decree was considered inadequate as its provisions were systematically designed to focus on the protection of objects rather than to conserve the historic built environment (Syversen 2007; Myers, 1993). The content of the Preservation Decree obviously led to later amendments, which are summarised as follows:

- Ancient Monuments Preservation Decree of 1927 (Amendment Decree 1971):
According to McLean *et al.* (2012) and Syversen (2007), the first amendment of the AMPD 1927 expanded the assessment value criteria used to identify historic buildings, monument and sites for conservation, which now recognised intangible values in the management of tangible heritage in addition to the three values of archaeological, historical and artistic elements listed under the AMPD 1927. New regulations for the control of research on ancient monuments were added as Part III. Section 14 requires the minister responsible to grant approvals to researchers who want to explore and inspect the scientific, historical or cultural development of preserved ancient monuments on Zanzibar land and under water or otherwise. The Minister is allowed to suspend research licenses in cases where there is fear of exportation and danger that an ancient monument will be destroyed or injured. Upon conviction, according to S18, the offender is liable to a fine of US\$300 or a three to six months’ imprisonment or both. The decree was criticised for a failure to integrate the by-laws and communication between the two organisations causing the demolition by neglect of many historic buildings, monuments and sites (Sheriff, 1995).
- Ancient Monuments Preservation Decree 1927 (Amendment Decree 2002):

This decree was to incorporate the provisions under the AMPD 1927 and to amend its Amendment Decree of 1971. Its application empowers the president under the relevant minister, by notice in the Gazette, to declare any structure and object to be a protected monument or antiquity as well as to establish an authority responsible for regulating and managing the historic monuments or antiquity (S8(1)). The declaration of such historic fabric as a monument and antiquity, as reviewed by Hikmany (2015), are to follow the provision of Land Acquisition Decree of 1909 and in accordance with Land Tenure Act of 1992 for the purpose of comply with justification of ‘public purpose.’ New sections under Part VI were inscribed in the AMPD amendment of 2002 requiring people to declare any antiquities, artefacts or monuments discovered on land or in water within the boundary of Zanzibar to the Department of Archives, Museums and Antiquities.

The third amendment was enacted in 2006 to include a provision for the conservation of underwater heritage following the illegal sales of antiquities by treasure hunters. The punishment for removing ancient monuments (S24) was revised to a *‘fine of US\$20,000 or a one-year imprisonment or both and the items involved in the offence shall be under the Authority.’* Also, Section 1 of Part I of the act states that the Ancient Monuments Preservation Decree 1927 (Amendment Decree 2002) may be cited as the Ancient Monuments Preservation Act, 2002.

5.4.4 Other legislation for built heritage conservation

The following subsections highlight the complex relationship between the conservation of cultural built heritage and Town and Country Planning Ordinances in Tanzania.

5.4.4.1 Town and Country Planning Ordinance 1956 - Tanganyika

The Town and Country Planning Ordinance 1956 (TCPO 1956) of Tanganyika provides the legal framework to devise the planning and development of land use in order to serve the socioeconomic welfare of the then Tanganyikan communities. It replaced the Town Development Control Ordinance 1936 (TDCO 1936), which was enacted by the Germans and later adopted by the British colonial regimes. According to Nnkya (2008), the TDCO 1936 was formed under the premise of Crown Land to enable colonists to acquire, plan and

develop any land as they see fit. As a result, the land use pattern created a class-zone plan, which included Zone I, which housed European residents; Zone II, which housed Indian/Arabs along with administration, commercial and trading activities; and Zone III, which housed native (workers) and industrial activities (Nnkya, 2007; Armstrong, 1986). Under the TDCO 1936, the planning authority's power was limited to controlling residential densities rather than the intensity of land use since development projects were a matter of private initiatives (Komu, 2011; Nnkya, 2007; Lupala, 2002; Kironde, 1995). Consequently, rural urban migration increased, causing overcrowding in urban centres, the failure of infrastructure and disease (Wood, 1970).

Responding to these problems and modelled from the British Town and Country Planning Act of 1932, the TCPO was enacted 1956. The TCPO was a comprehensive planning approach to rectify urban and rural development chaos (Kasala, 2015; Masele, 2012). Under this law, Kasala (2015) indicates that the responsible minister has to appoint a planning committee, which acts as an advisory body and has to consist of at least three members representing the interest of local government authorities (LGAs). The functions of the planning committee involve the preparation, approval and revocation of development or modifications plans; control of land subdivisions; assessment and compensation in respect to planning decisions; and matters connected with and incidental to the foregoing. The TCPO 1956 underwent some revision in 1961, which occurred in order to promote sustainable development in regards to the social, environmental and economic aspirations of the country in the 20th century (Kasala, 2015; McAuslan, 2013; Rwegasira, 2012). The ordinances have been used as legal instruments to plan and execute different master plans, which are highlighted in Table 5.1 along with their contribution to the conservation of cultural built heritage in Tanganyika.

Table 5.1 Summary of master plans in the Tanzanian mainland

Master Plan	Objectives	Strengths	Weakness
The 1949 Master Plan	Guides land use patterns for the development of major residential, administrative and commercial hubs	Its interim planning scheme considered Dar es Salaam colonial built environment as an artefact	Its underlying racial segregation features allowed preservation of significant colonial buildings, monuments and sites
The 1968 Master Plan	Breaks racial barriers in the built environment through designing a landscape that promotes socialism, self-reliance and rural development	Guided sustainable growth in the colonial built environment and provided planning policies for urban developments	Failed to adhere to building regulations with respect to the conservation of historic and architectural significance
The 1979 Master Plan	Mitigates the deterioration of Tanganyika's built environment and infrastructure which was a result of the 1968 Master Plan	Zoning and long-term planning schemes influenced the adoption of international styles of high-rise modern buildings	High rate of demolitions of historic built environment to give way to modern 'state of the art' properties

(Source: Author, 2016)

5.4.4.2 Town and Country Planning Decree of 1955 - Zanzibar

The purpose of Zanzibar's Town and Country Planning Decree of 1955 (ZTCPD 1955), which is drawn from the British Town and Country Planning Act of 1947 (Haji *et al.*, 2006), was to enable the minister responsible for planning to be in control of the '*orderly and progressive development of land in urban and rural lands.*' It also enabled the then planning authority to grant or revoke permission to supervise and enforce land development and related matters in Zanzibar (Hikmany, 2015; Haji *et al.*, 2006). The ZTCPD 1955 contains provisions salient to solving town planning problems in Zanzibar which are categorised into six parts (Bissell, 2011, Haji *et al.*, 2006; Myers, 2003; Hitchcock, 2002; Sheriff, 1995): preliminary provisions related to the interpretation of the jurisdiction of regulation and definitions of terms; the minister should appoint a planning authority to oversee the implementation of a planning scheme; a person interested in carrying any work on land falling inside a planning scheme was required to apply for a development permit and must inform the authority in charge upon completion of the project; ZTCPD 1955 gives additional powers to the planning authority in respect of prohibiting construction that degrades the shoreline, spoils forest reserves (tress and woodlands), causes noise pollution and, when necessary, enable the acquisition of private land for the enforcement of planning schemes;

and, by notice in the Gazette, the planning Authority and the Joint Building Authority and, in collaboration with the Department of Archives, Monuments and Museums was to regulate and manage all matters related to conservation of such heritage properties.

The Town and Country Planning (Amendment) Decree 1960 revised s13 (2) to require the applicant to publish the application to carry out development in the Gazette and introduced s15, obliging the planning authority to inform the applicant of the decision to reject the application in writing signed by the chair of the approval committee, with any appeals to be submitted to the British Resident. Bissell (2011) states that the purpose of ZTCPPD 1955 was to enable the planning authority to prepare planning schemes for town and country development but not to control developments that fall outside their jurisdiction or for projects without permits. However, the minister responsible and the planning authority used the decree to declare local planning areas and as an instrument to implement master plans. The master plans were drafted to facilitate sustainable development and to tackle environmental problems, economic depression and socio-cultural living conditions within both urban and rural areas.

Table 5.2 summarises five master plans which were adopted in Zanzibar between 1923 and 1995 from the perspective of their impact on the conservation of cultural built heritage as discussed by Muhajir (2011), Bissell (2007; 2011), Haji et al (2006), Myers (2003), Hitchcock (2002), Mark (1996), Sheriff (1995) and Meffert (1992).

Table 5.2 Summary of master plans in Zanzibar

Master Plans	Objective	Strength	Weakness
The Lancaster (First) Plan 1923	Address the problems of sanitation and open spaces in the Stone Town at large	Introduced permanent residential development and organised haphazard growth in Zone C	Completed between 1930 and 1950 but never translated into materiality due to bureaucratic and legal milieu
The Kendell Plan 1958	Address infrastructure issues in the historic towns under the current building codes and regulation	Developed settlements constructed in linear patterns extending from towns and public services such as transportation, schools and industrial areas	The master plan's town planning schemes and zoning laws were not implemented after publication due to lack of consideration of Swahili culture
The German Master Plan 1964	Implement housing policy for provision of high-rise buildings in both rural and urban areas	Achieve heritage revitalisation in the historic town by redirecting traffic congestion, population pressure and industrial activities from the historic town	Dramatic decays and collapses in Stone Town's built heritage during 1970s since left the colonial town-planning scheme intact
The Chinese Master Plan 1985	Promote the free market as the only way to stop economic depression, the deterioration of infrastructure and the dilapidation of historic built environment	Adapting historic buildings into high-class tourist facilities in order to minimise the decay process of the historic architecture and fabric	Only a few important built heritage places with potential cultural tourism were gazetted, leading to the collapse of around 15 historic monuments annually
The National Land Use Plan of 1995	Balance settlement and land use patterns such as the development of economic, social, health, cultural, recreation activities	Reduce urban development pressure due to the growth of regional settlements as well as rural trading and service centres	The land use plan was not effectively implemented due to dissolved advisory board, election standoff and lack of donor funds

(Source: Author, 2016)

5.5 Stakeholders in the Tanzanian heritage sector

In the last decade of the 20th century, Tanzania's built environment grew exponentially, responding to a strong demand for facilities to house the increasing population. This contributed to a large part of its cultural built heritage being vandalised, left to deteriorate or being demolished at an alarming rate (Ichumbaki, 2012). Accordingly, the Stone Town Development Authority 2004 (STDA 2004) of Zanzibar and the National Antiquities Policy of 2008 (NAP 2008) of the Tanzanian mainland were prepared as guidelines for heritage conservation in both the Tanzanian mainland and the islands. They list the roles and responsibilities of different cultural heritage stakeholders in preventing the ongoing deterioration and disappearance of Tanzania's built heritage resources. They further clarify each stakeholders' involvement in the processes for the conservation of cultural built heritage and are discussed in the following subsections.

5.5.1 The government of Tanzania

The government of the United Republic of Tanzania has a two-tier structure made up of the Tanzanian mainland and Zanzibar Island, each of which has an autonomous responsibility for conservation decisions related to managing and conserving significant heritage properties (Moon and Blanchard, 2006). On behalf of the responsible ministers, the Division of Antiquities and the Stone Town Conservation and Development Authority (STCDA) are in charge of the identification, management and conservation of cultural heritage resources on the Tanzanian mainland and island respectively. Their roles and responsibilities include (i) owning places of national significance and inscribing them in a heritage register as established by the AMDPD 1927 and the Antiquities Act of 1964, (ii) creating new perspectives of heritage management and expanding the protection criteria and heritage sites when it is aware that there are significant heritage places in danger of destruction by wilful neglect or decay and (iii) ensuring that decision-making about the protection, conservation, and development of cultural built heritage achieves the social, environmental and economic aspirations of Tanzanians.

The Tanzanian government has limited power in managing privately owned heritage places unless it applies compulsory purchase or acquisition powers, which is unlikely because of the cost involved in the valuation and compensation process. Even with full control, conservation

plans are often overruled by the Department of Urban and Rural Planning (URP) and the Ministry of Lands, Housing and Human Settlements Development (MLHHSD) in accordance with the Town and Country Planning Decree (1955) and the Land Act of 1999 to support and enforce new development projects considered more important than cultural heritage assets. This is a result of a colonial legislative migration. In Britain for example, Basu and Damodaran (2015) argue that the parliament was afraid that National Monuments Preservation Bill of 1873 would impinge upon private property rights. To avoid backlash, Basu and Damodaran (2015) note that the British introduced the so-called 'colonial legislative migration' in places like India and Africa, as an arena for experimentation of the drafting and revision of heritage laws. This reveals how colonial legislation has contributed to the contradictory Tanzanian legislation aimed at protecting cultural built heritage. As Kamamba (2005: 15) states, '*cultural heritage legislation in Tanzania... does not cover the protection and conservation of the cultural heritage in relation to people, environment and nature.*' This has created a lack of harmony in effort to achieve a common conservation goal despite Tanzania's long history of trying to ensure the survival of its cultural heritage resources.

5.5.2 The Tanzanian private property owners

The urban land development reforms aimed at solving the problems of slum dwellers and squatting population in the 1960s were associated with the establishment of the National Housing Corporation (Tanganyika) and the Waqf and Trust Centre (Zanzibar) by the government of the United Republic of Tanzania. These two institutions were entrusted with the responsibility of conserving, developing and managing all historic buildings and monuments as they deemed fit. However, due to a lack of financial incentives, much of the built heritage was rented out to tenants who left this significant historic fabric in a state of disrepair and decay (Sheriff, 1995). Another part was sold to owners who mostly demolished and replaced the cultural built heritage if it failed to meet market development goals in the country's built environment (Ichumbaki, 2012).

Additionally, the National Housing Corporation focused on the construction of affordable and modern residential, commercial and other forms of buildings which are economically viable in a competitive market (Kironde, 1992; 2007). Despite the management system of historic monuments by Waqf and Trust Centre in Zanzibar, which is underlined by the principle of

poverty reduction that has worked well with heritage conservation over many centuries (Khalfan, 2014), bureaucratic planning schemes, a dynamic real estate market and disruptive new technologies have caused the historic fabric to diminish (Sheriff, 1995). As a result of neglect, much of Tanzania's historic fabric has collapsed, leaving room for the development of new modern buildings with high property market values since the 1960s. Figure 5.13 presents Dar es Salaam City centre plans of 1930 (indicates a conservation area of historic buildings declared in 1990s by the Ministry of Natural Resources and Tourism) and 2006 (scale of development required in the conservation set by the Ministry of Lands, Housing and Human Settlements Development).

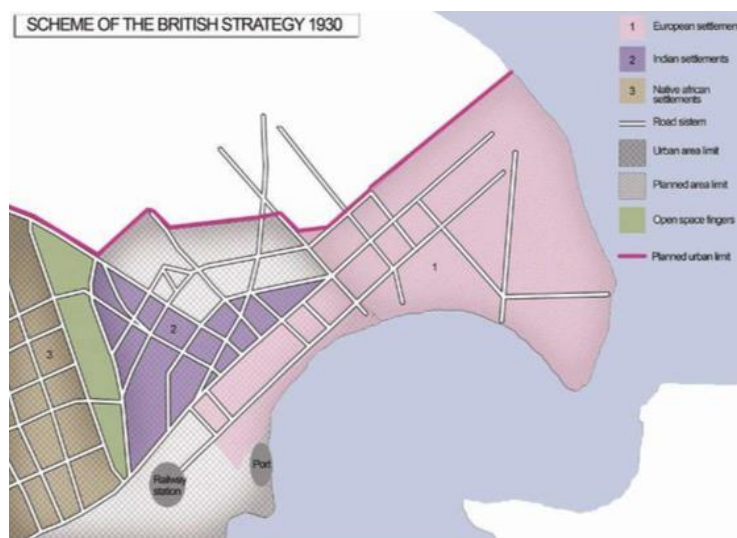
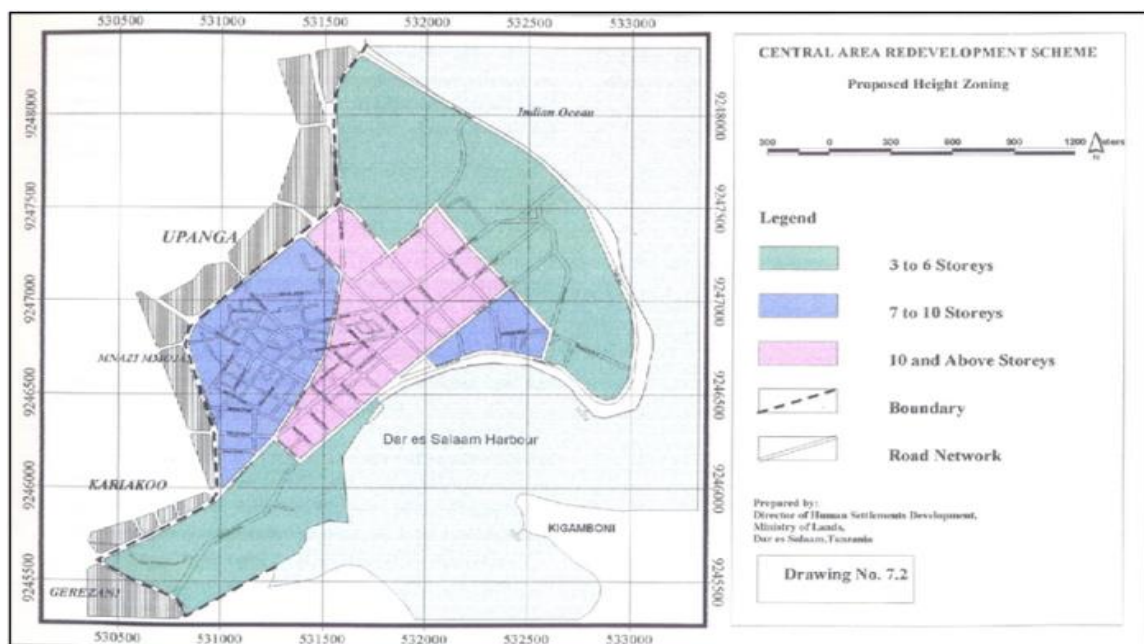


Figure 5.13: Dar es Salaam City centre plans in 1930 and 2006 (Moss *et al.*, 2012; Besha, 2009; Tamla, 1997)



The 2006 development plan aimed to transform the urban infrastructure such the drainage system as well as meet the increasing demand for commercial and parking space. One of the land zone requirements, as seen on Figure 5.13, is that all buildings in the Dar es Salaam city centre needs to have a height of more than three storeys, which this group of stakeholders viewed as an opportunity to earn income from new developments. The only issue was that the new zoning regulations were demarcated inside the conservation area protected by the Tanzanian Antiquities Division. Private owners, particularly big corporations like NHC, pushed the Ministry of Lands, Housing and Human Settlements Development to revoke protection of 110 buildings in the conservation. As they had more constitutional power than Tanzanian Antiquities Division, in 2006 the Ministry of Lands, Housing and Human Settlements Development decided to allow the construction of high-rise buildings (Besha, 2009). The perception with regard to the financial implications associated with the conservation, preservation and management incurred by the private sector needs to be addressed in order for conservation of cultural built heritage to succeed.

5.5.3 The Tanzania cultural heritage experts

Section 5.2 illustrates that Tanzania is endowed with a rich cultural built heritage, ranging from paleontological sites, rock shelters, rock art paintings and sacred sites to living historic towns, ancient monuments and the ruins of colonial settlements. It is necessary to engage a team of heritage experts with appropriate knowledge and skills to provide professional advice on the assessment, development and conservation of cultural built heritage due to the diversity the authenticity and integrity of heritage values. As in Australia, heritage experts in Tanzania include historians, conservators, architects, engineers, archaeologists, planners, environmental managers and curators. Unlike Australia, the Historical Association of Tanzania (HAT) and the Architects Association of Tanzania (AAT), established in 1966 and 1982 respectively, are the only known professional organisations that have a standard policy to guide heritage conservation practice in Tanzania. Unfortunately, the Tanzania Association of Archaeologists and Paleoanthropologists (TAAP) was dissolved by its members in 1995 as a result of political pressure from both the government and private sectors towards the conservation of cultural heritage resources (Kusimba and Kusimba, 2011).

However, some of the members of other organisations like the Association of Consulting

Engineers Tanzania (ACET), the Tanzania Association of Environmental Engineers (TAEE), the Tanzanian Association of Planners and the Tanzanian Institute of Valuers and Estate Agents (TIVEA), lack basic expertise in the technical and ethical codes required for the conservation of cultural built heritage (Ichumbaki, 2012; Besha, 2009; Sheriff, 1995). Indeed, the lack in the capacity of heritage experts and a lack of a sense of place by the government sector coupled with a lack of appreciation of heritage values by private stakeholders is perceived as severe hindrance to the development of a vibrant management system for the conservation of Tanzanian cultural built heritage (Masele, 2012; Besha, 2009; Sheriff, 1995). The role of heritage experts is explicitly and implicitly crucial to affirming the conservation perceptions of other heritage stakeholders, which would result in sustainable management of Tanzania's diminishing cultural built heritage resources. It is important to achieve a better understanding of heritage experts' perceptions regarding the integrative framework of legislative and management practices necessary for sustainable conservation approaches.

5.5.4 The Tanzanian tourism operators

Salazar (2008) states that tourism in the Tanzanian mainland began when European tourists, visitors and users came for safari adventures and to hunt animals in the national parks and game reserves during the German colonial administration. Tourism further expanded during the British colonial administration and after independence as it received an increasing number of tourists, visitors and users. This resulted in the construction of many hotels, game lodges, hospitals and shops. In Zanzibar, tourism activities began in 1980s but the industry expanded rapidly following the UNESCO listing of the Stone Town as a World Heritage Site in 2000 (Marks, 1996). Today, there are around 506 and 174 tourism operators on the Tanzania mainland and Zanzibar respectively who offer different tour packages to national parks, game reserves and marine underwater reserves as well as to Indigenous living heritage and the former slave centre and colonial towns. According to the Tanzanian Tourist Board (TTB) and the Commission for Tourism Zanzibar (CTZ), tourism operators discourage activities that hinder conservation efforts and place an emphasis on responsible tourism that promotes the sustainable management of cultural built heritage (MNRT, 2014).

However, private agencies and government institutions focus primarily on promoting nature-based tourism and cultural heritage in the form of traditional dance, art and craft but not

cultural built heritage found in towns. The most prevalent problems include inaccessibility and the lack of advertising leaflets and information plaques to provide self-guidance to the historic buildings, monuments and sites. In particular, Spenceley (2012) identifies that tourism development strategies which require accrued economic revenues tend to be used in upgrading infrastructure (such as roads, airports and the service industry), natural heritage conservation and poverty reduction. As Lwoga (2011) states, '*tourism development strategies in the city do not fully address the mentioned cultural heritage gaps [as] prevailing strategies focused on improving services [and] natural attractions.*' In order to bridge the prevailing perception gap in the tourism industry, it is imperative to understand the balance between the conservation of natural heritage and that of cultural built heritage.

5.5.5 The Tanzanian general community

On the Tanzanian mainland and Tanzanian islands, the most prominent community groups are the Aga Khan Trust for Culture (AKTC), UNESCO, the Zanzibar Stone Town Heritage Society (ZSTHS), the Tanzania Culture Trust Fund (TCTF), the State University of Zanzibar (SUZA), the University of Dar es Salaam (UDSM), the Tanzania Broadcasting Corporation (TBC) and Television Zanzibar (TVZ). These subgroups of stakeholders view heritage buildings, monuments and sites as a legacy for contemporary communities, stating that the styles, designs and decor are incredible achievements in the broader built environment. Their perceptions tend to extend beyond those of the central government, which is dictated by the need to jumpstart the country's post-colonial economy through the implementation of town and country development schemes (Ichumbaki, 2012) or the private sector's economic motives influenced by 21st century aspirations of the ultimate modern built environment consisting of skyscrapers with modern technologies (Sheriff, 1995). In summary, such organisations are responsible for the education, advocating, promotion and recognition of the significance of conserving built heritage to the government and private sectors as well as the general Tanzanian community at large.

5.6 Conclusion: Key issues in Tanzania's built heritage conservation

This chapter has discussed the different practices have been put in place to safeguard the country's unique cultural built heritage dating back to Palaeolithic and early Neolithic periods. The review presented above indicates that Tanzania offers its heritage stakeholders

an extremely multifaceted environment in which to operate which in many ways is not accessible to the general community. The reason for this is that legislative regulations frequently fail to integrate the changes in the built environment and the need for heritage conservation of diverse stakeholders in Tanzania. For example, this chapter presents the inextricable link between the Ministry of Lands and Development and private stakeholders, and the intimidation these groups have placed on the organisations entrusted with protection of cultural built heritage such as the Antiquities Division. As a result of contradictory heritage legislation, historic fabric, particularly the one formed by Arabs, British, Germans and Portuguese in the two states, has constantly been destroyed. Just like in Australia, the chapter illustrates that stakeholder perceptions have been detrimental to the decision-making process for the conservation of cultural built heritage in Tanzania. Thus, it is entirely fair to argue that the heritage sector needs to readdress stakeholder imbalanced perceptions within the heritage theory, policy and practice, which are the root cause of many conservation challenges and opportunities. This study proposes a qualitative empirical study to investigate the perceptions of Australian and Tanzanian stakeholders on key factors driving the decision-making process for the conservation of cultural built heritage. Chapter 6 presents the empirical analysis, interpretation and findings of this research.

CHAPTER 6: EMPIRICAL ANALYSIS, INTERPRETATION AND FINDINGS OF FOCUS GROUPS AND IN-DEPTH INTERVIEWS

Every stakeholder group within the industry has strong thoughts and ideas about what's in the best interest of their group, as one would expect them to. Our concern is what's in the best interest of the entire system. (Danny Davis cited by Larson and Larson, 2012: 151)

6.1 Introduction

In this chapter, data gained from the four focus groups and in-depth interviews conducted in Tanzania and Australia are analysed in order to explore the main research question, which is:

What drives the conservation of cultural built heritage?

The chapter will detail the composition of study participants and present the analysis and findings and a discussion to indicate whether the results of this research support the research problems, aim and objectives listed in Section 1.2 and Section 1.3. This data analysis section is presented in three subsections. The first presents the composition and characteristics of participants. The second section focuses on the inductive approach (see Section 3.2) used as the micro-analytic discourse to understand the structure and for the evaluation of discursive responses of each participant in the focus group (see Table 3.2) and interview sessions (see Table 3.3). The third section involves a cross-case analysis based on the emergence strategy (see Section 3.5). Alongside the findings, insights concerning the interrelationship between individual stakeholders and their wider sociocultural context and the hidden processes and unacknowledged conditions which contribute to factors driving the conservation of cultural built heritage are highlighted. Quotes are taken from the transcripts of the focus group discussions and in-depth interviews to support the data analysis. The participants have been given alias codes for the purpose of protecting their anonymity in accordance with the ethics clearance.

6.2 Common themes arising from the qualitative data analysis

The use of NVivo software facilitated comparisons within and across the four focus group and two in-depth interview transcripts addressing a particular research question (Appendix A). This qualitative data analysis method allowed for the coding of volumes of text which led

to the identification of six overreaching themes (Table 6.1). The results and findings from each theme, together with its subthemes, are presented and discussed as follows.

Table 6.1 Common themes of the focus groups and in-depth interview

1. Definition of cultural built heritage
2. Specific aspects of cultural built heritage
3. Motivations for conservation of cultural built heritage
4. Barriers related to conservation of cultural built heritage
5. Priorities for future planning for heritage conservation
6. Addressing stakeholders' perceptions

(Source: Author, 2016)

6.2.1 Definition of cultural built heritage

All focus groups and in-depth interviews were initiated by a thorough discussion of cultural built heritage. Generally, 'cultural heritage' was defined as the tangible and intangible constructed features that are maintained for different purposes, including historical, sociocultural or economic, and have values considered important for both current and future generations. *Tangible heritage* was referred to as environments that are visible: they may be intact or broken, but they can be seen and/or touched, whereas non-tangible heritage is non-physical heritage. In the Australian focus groups, participants further categorised tangible heritage into two groups: *constructed heritage* defines environments that were built by humans such as buildings, roads and bridges; and *non-constructed environments* defines environments/features that result from human activities but were not physically built by humans, such as the old Cobb & Co staging post water holes at the Dumaresq River. According to Austin (1972), Cobb & Co was a transport company that was created in 1854 that has come to represent an Australian imagination during the gold rush, where the company was involved in provision of transformation services using luxurious coaches between change stations and hotels.

In contrast, the Tanzanian study participants identified 'age' as the key criteria for the declaration of a building, monuments and sites as a cultural built heritage. Tanzania's heritage legislation uses the assessment criterion of the year 1863 for building, sites or

monuments and relics to be considered as cultural built heritage. According to the cultural heritage policy, the year 1863 signifies the beginning of the European and Arab colonisation of Tanzania, marking important changes in the history and development of Tanzania's built environment. Thus, the inscription of 1863 in the heritage legislation is aimed at giving automatic protection to any buildings, monuments, sites, objects and structures constructed before 1863 by these colonial regimes (Kamamba, 2005). Participants in the discussions stated that limiting the assessment criteria to a period of over 100 years is absurd and has led to the demise of important younger structures. It was suggested that several other aspects, such as aesthetic value and engineering or other technical value should be included in the assessment criteria, particularly given the context that Tanzania has only had independence for 55 years. Table 6.2 summarises some quotes for the definition of cultural built heritage.

Table 6.2 Summary of quotes for the definition of cultural built heritage

QLD	NSW	DSM	ZNZ
<i>I see it as all those places created or built by people that have a historic dimension that reflects the community's heritage that people want to conserve for the future</i>	<i>For example, a Cobb & Co staging post in Glen Innes way, where there's virtually nothing left but it forms an incredibly important part of the built environment and culturally it fits into the notion of cultural built heritage</i>	<i>It is not just something that has been constructed that is important but there must be a component of time and at the same time, it is also component of value</i>	<i>Tangible is something that you can touch. Intangible is something cultural [exists] in the heads... buildings in a way translate culture</i>

(Source: Focus groups, 2016)

All study participants were able to provide a definition of cultural heritage, which they referred to as all physical and non-physical structures, for example houses and other structures, that should reflect the relevant culture of the locality. The analysis of participants' perceptions portrayed a similar finding in that there was controversy over conceptual clarity of the term 'cultural built heritage.' In Tanzania, for instance, all study participants challenged any attempt to construct a definition of cultural built heritage. Built heritage was considered to be the key term and it should stand alone without adding the word 'culture.' It was generally agreed that all built structures, physical or non-physical, are cultural because their construction and/or their existence is influenced by human beings whose values are culturally determined. There was also confusion regarding the inclusion and/or use of the word 'built' in the definition. The discussion highlighted that, the use of the word 'built'

excluded non-physically constructed structures. The word 'built' directly points to buildings and other built constructions such as roads and bridges, while leaving out the non-constructed spaces and environments that have cultural values and are worth conserving. There was consensus that the word 'built' should only be used if the study is considering only physically constructed structures and no natural structures and spaces.

I volunteer to go first because I want to cause confusion, and the confusion I have is that, first, I don't agree with the term. I have been questioning about this title 'cultural built heritage' since I learnt first from the emails coming to me from [Researcher] and, where I am not comfortable is when you say the cultural built heritage. Cultural stands as an adjective to clarify 'built heritage'. Now my question is there a built heritage that is not cultural? Is there a natural built heritage? In my understanding there is not, unless we are talking about buildings that are done by birds and insects. Okay, so for me, I mean I find the title to be tautological. The correct title would be just 'built heritage'. When you are talking about built heritage, we know that it is cultural automatically as there is no natural built heritage. (Participant DSM01)

The interpretation of the term *heritage* also sparked a lot of discussion by trying to find out what it meant. Although it was fully agreed that this was the central term for the study, it was closely linked to culture. 'Heritage' was considered to be something whose importance is derived from social and cultural value. In order for anything to be considered as a heritage, it should have a cultural value that is associated with a certain social group and be maintained for purposes of either retaining such a culture or for demonstrable memories in the future, as was mentioned by one of the participants. Similarly, it was generally agreed that *cultural heritage* is a broad term that covers many areas of interest to Australian participants. However, the word 'built' includes limited structures with architectural merit, for example settlers' huts, making it a subset of cultural heritage. Participants implied that cultural built heritage is something with some historic component to it, so the definition may vary depending on the significance and consequential values as determined by the people, events and/or history that pertain to a place. It also extends its narrative to cultural landscapes, which includes streetscapes and townscapes.

I was going to say that we would generally these days talk about cultural heritage and buildings as a subset of cultural heritage. When the National Trust first started longing to keep things in whenever, the '50s, it was intended to be architects about buildings, but all of the recent charters that are looking at it are broadening the approach to cultural landscapes and tangible heritage. So, we would now tend to take a more generalised view and then consider buildings as a subset of that, have a look at their values and conservation in the context of the broader cultural values which

maybe not only related to the building but also to lots of other things around it - activities that happen in it or in the spaces around it. (Participant NSW07)

There was an extensive argument among the participants on whether ‘built’ should be dropped and ‘cultural heritage’ be used instead because, unlike the Tanzanian specification of age (year 1863) as assessment criteria of built heritage, there is no current definition of ‘built heritage’ existing in the Australian heritage legislation. The argument was based in a sense that cultural heritage is embedded with three layers of heritage: (i) pre-settlement heritage such as archaeological (rock art) sites and sacred landscapes left by Aboriginal and Torres Strait Islander ancestors, (ii) during-settlement heritage left behind during colonial and postcolonial settlement such as convict sites, historical bridges, and (iii) current communities, for instance heritage buildings, monuments and sites that are less than 50 years old. All these have contributed to Australian cultural heritage and thus are rendered as built heritage.

At least in Queensland we tend to use ‘historic’ as a bit of a shorthand term to distinguish between, I guess what you’re talking about, built heritage here as opposed to a lot of Indigenous places, which a lot of people get confused. When they think about cultural heritage, they’re thinking about Aboriginal and Torres Strait Islander heritage, even though our Queensland Heritage Act does use the term ‘cultural heritage significance.’ (Participant QLD04)

In the end, the majority of the participants were of the opinion that *built heritage* should refer to places that have value or significance that we want to conserve for future generations. They should either have significance values such as architectural merit, historical events, social identity, ecological sustainability, emotional attachment and physical evidence or natural features reflecting the community’s heritage, regardless of whether it is a local, state, regional or national community that wants to conserve it. It was stated that built heritage becomes definitive for academic purpose, otherwise careful consideration should be made on when to use ‘cultural heritage’ and ‘built heritage.’ As emphasised by participant NSW02: *‘Academically, within academia, the term “cultural built heritage,” referring to buildings, is an acceptable academic notion... It sort of carves itself out from the wider [notion].’*

6.2.2 Specific aspects of cultural built heritage

As part of the conceptual definition, during focus groups the study participants identified aspects that either in combination or alone give shape to the meaning of cultural heritage. To

avoid the barriers related to the built heritage assessment brought about by the exclusivity of time, usage and policy components, values, authenticity and integrity were identified as qualifying conditions when assessing built heritage for conservation. ‘...*integrity and authenticity are very much tied to value – you cannot separate them. You remove one then the value of it goes away*’ (Participant DSM01). These aspects include the significant values, authenticity and integrity of the built structures. The following subsections present the specific aspects of cultural built heritage aggregated from the qualitative data analysis.

6.2.2.1 Significant values of cultural built heritage

One key aspect of cultural built heritage identified during this qualitative study is the value attached to cultural built heritage. The values are divided into several parts depending on the focus, such as historical value, economic value, sociocultural value and aesthetic value; all of which depend on the perception of the local community and/or analysis conducted and consensus reached by the stakeholders. In Tanzania, most of the built heritage is attached to historic values that look at events that have happened to or in a building since the time it was constructed. In a very few cases, the technological value is also considered but all are linked to the history of a particular technology. Values attached to particular cultural heritage reflect the perception of the community as shaped by their knowledge and use of a particular structure in reference to a particular past life and how it is referred to in their contemporary life. Direct quotes for the definition of cultural built heritage are presented in Table 6.3.

Table 6.3 Summary of quotes relating to significant values of cultural built heritage

DSM	ZNZ	QLD	NSW
<i>Heritage makes us remember a particular moment in the past in terms of technology or innovation</i>	<i>Science, technology, architecture, construction and style applied to those buildings is also referred to as a value</i>	<i>The Burra Charter is very helpful in providing us with that broad heritage values when it talks about historic, scientific, social and aesthetic</i>	<i>It's very important to be able to say what makes a place important, what you're trying to conserve about that place</i>

(Source: Focus groups, 2016)

Similarly, the participants in the Australian focus groups reported that the Burra Charter provides clear ways of assessing the value of built heritage or cultural heritage. These include historical significance and association with an event or a person. They might be aesthetic

values, a technical development or research potential of the site, or the social and spiritual values attached to a site. The value is placed on them in relation to how the structure or environments are and/or were used or the attached historical context of day-to-day life. Some structures on their own may be significant historically but may not be significant for people to value them as part of their heritage. Whether listed or not, the value of cultural heritage (both tangible and intangible) is influenced by the recognition and articulation of their significance in the lives of the communities.

It is clear from the discussions across all focus groups and interviews that significant values are relative rather than absolute in the sense that they change or vary over time and across communities and stakeholders, since what is valuable in one community may not have the same value in another community. Non-valuable structures may gain value in the future and vice-versa, depending on the current community and cultural heritage stakeholders. As was elaborated on by a majority of participants, social and economic values are often perceived as the most the significant criteria because of the recent move towards development in the modern built environments in both Tanzania and Australia. This situation has often created tension between the government (regulators and policymakers), the private sector (property owners, developers and the tourism industry) and the community (professional groups, local societies, activists, et cetera). For instance, Participant DSM01 reported that the perceived economic value of a heritage place may go down at some point if people do not see the importance of it anymore and it is ignored. However, this value may come back again at some point depending on the various events that are taking place.

In short, the majority of participants suggested striking a balance between the retained historic fabric and its economic viability. The former relates to defining (i) what actually is protected, (ii) what is important and (iii) how that importance benefits future generations. The latter is looking at the adaptability and reuse of ways of protection in conservation decision-making. Many respondents agreed that stakeholders should ensure that if the value of a built form is to be heritage significant under the relevant heritage legislation, it has to be significant to an identifiable group of people who are alive now otherwise it may not be conserved for future generations. Overall, the majority of the study respondents, supported by the arguments presented in Section 2.2.3, acknowledged that heritage values are not

permanent because they are relative in terms of stakeholders, use and time.

Based on the above discussion, the finding from this subtheme is that flexibility concerning the significant values of cultural built heritage would contribute to sustainability in heritage conservation. In particular, flexibility in the assessment of significance was perceived to enrich responsibility and feelings towards conservation, especially in communities whose young generations do not recognise the whole history of their settlements. The benefit of this approach is that it leads to an increased feeling of ownership, identity and an association with a certain place, especially in the context that can be immediately translated into safety and security. It also places markers on certain communities' boundaries or alters territories to make them recognisable and useful and provide a key to understanding the historical information of where communities came from. A key conclusion derived from this subtheme is that the significant values of cultural built heritage must have three inherent values: a sense of identity, a sense of place and a link to the past. As summed up by Participant QLD03, *'You can take everything that is value for cultural built heritage, but two things probably – a sense of identity, a sense of place, and a link to the past – well, three. So all of this would be the important values I would consider when I look at in the assessment of a place.'*

6.2.2.2 The authenticity and integrity of cultural built heritage

Participants were asked during the focus group: 'Why is it important to conserve the authenticity or the integrity of the cultural built heritage?' (Appendix A). The majority of participants identified the *authenticity* of cultural built heritage as mainly the conservation itself; that conserved material is kept as it is without modifications. In architectural terms, conserving the authenticity of built structures means conserving the elements or the details of the building as they currently exist and to make sure that they do not lose their identity or the original fabrication and design of a particular heritage. *Integrity* was regarded as a means to ensure that the level of originality, details and/or realities of a particular aspect of a cultural built heritage is maintained. Throughout the discussion, the essential feature was that built heritage conservation is very much tied to the level of authenticity and integrity of heritage values. Table 6.4 represents a summary of responses associated with the meaning of authenticity and integrity of cultural built heritage.

Table 6.4 Summary of quotes for the authenticity and integrity of cultural built heritage

	QLD	DSM	ZNZ	NSW
Authenticity	<i>Keeping the significant places [and] buildings intact</i>	<i>Means putting things in a freezer and keeping as it is</i>	<i>Maintaining the original material, architecture, et cetera.</i>	<i>Retaining building fabric</i>
Integrity	<i>Viability of [the] original fabric and the original building</i>	<i>Accrued elements [values] which make a building important</i>	<i>Restore a baseline of all [existing] development</i>	<i>The aspect of truth [with] incremental change</i>

(Source: Focus groups, 2016)

In relation to significant values, authenticity and integrity were discussed further when the groups talked about both social and economic importance. Participants were of the opinion that the conservation of the authenticity and integrity of cultural built heritage should not be limited to just the physical part of it but rather the details that can be integrated with other invisible realities, such as economic or social changes over time. The term *social* implies that maintaining the authenticity and integrity of built heritage conserved for social values creates a sense of community identity among groups of people who belong to a certain culture. It gives them a sense of belonging to the town or an important landscape or place. War memorials were mentioned as one of the authentic heritage sites. As it was stated:

[When you are in] St Petersburg and you go to Pavlovsk and, you know, it was the people who worked on the estate that conserved virtually 80 per cent of all of the objects by burying them when the Germans came and even though they represented a previous regime. The buildings were predominantly destroyed by the Germans but – the building was, but then it was completely reconstructed authentically on evidence and then most of the furniture went back... So, you know, it is that sort of – that's the value, those people had very strong values about their attachment to the place, notwithstanding that it was under a Communist regime and that they weren't ever going to live in a house like that. But it still was their history and their attachment to that history. (Participant NSW04)

Moreover, conserving authenticity and integrity for economic value was specifically related to protecting built heritage places that attract tourists and augment the economic growth of a particular society. Cultural tourism was considered beneficial because it attracts international events and tourists to a small society. That is, tourists visit a place to see the authenticity of the place and to feel the impact of what had happened in that area in the past. It creates a cultural linkage and a symbolic element that brings together the societies that originate from that place. One participant made the following comment about the authenticity and integrity

of built heritage conservation in conjunction with economic and social values.

Authenticity and integrity goes with reference to economy; it could be a very good reference during that time that the economy of a particular community at that time it was thought in this route. If it is a cultural built heritage, maybe in terms of social or whatever, people in a contemporary society will make a reference toward that particular fabrication. Sustainability of that depends on the community perception, as I said and reference to that heritage during the particular time. (Participant DSM04)

However, authenticity and integrity can be contested as the terms were viewed as subjective. Several participants said authenticity and integrity are very subjective in relation to the desire for modernisation. Stakeholders tend to imagine and reimagine how future generations will view or value the built environment. The price for this is that people have less desire to conserve the authenticity and integrity of the built heritage as they believe that there are other ways to tell a story about the place. In some situations, a few elements of a historic structure are left in order to retain the cultural significance of the place for future generations. In an extreme case, new development will be built when it is not considered necessary to keep the physical structure intact. As a result, the aspect of authenticity and integrity has become an unattainable aspiration because of the nature of today's built environment. Quite often it is hard to maintain the level of integrity because heritage assessment is limited in terms of how people view it from the perspective of equipment, machinery and technology. An example of places whose fundamental integrity has changed and authenticity have gone included:

So, like the Pink Poodle. It was a classic example, where we retained the signage. Some people think that's a wonderful outcome because it's the iconic notion of the Pink Poodle, it's still there in their minds. Other people think well, the place is gone, it's kind of disappeared. It's just you know, a bit of fake window dressing. (Participant QLD04)

You need more rooms, you need more toilets in rooms or self-contained, you need AC in your hotel and so forth and then what can you conserve now, you just conserve the name of the building like the Tembo building [served as the American Consulate between 1834 and 1884]... Sorry, it's the Tembo Hotel, you can say this is a Tembo house that has changed. Even the Tembo fabric is no longer there but is structured. Also, the function of the building of that particular time is quite different, so you use only the name but not the function? (Participant ZNZ07).

It is worth noting that the Pink Poodle became a significant icon to the development of the Gold Coast and Queensland region's tourism industry in 2010. The original structure was built in 1967 as a motel and demolished in 2004 (Weaver, 2011). Only the original neon name sign was retained and it is now listed in the Heritage Register after the

nomination made by the Gold Coast City Council - on its sites a 15-storey resort was built (Armitage and Burgin, 2015).

In summary, both authenticity and integrity were considered to add to the value of cultural built heritage that influences the decision on whether to conserve or demolish the cultural built heritage. The perceived value of particular heritage structures determines whether the authenticity and integrity will be maintained. Furthermore, values were reported to be more relative than absolute in the sense that they change or vary over time and across communities and stakeholders. What is valuable in one community may not have the same value in another community. Non-valuable structures may gain value in the future days in a year or vice-versa depending on the current community and cultural heritage stakeholders. As was elaborated by one focus group participant, *'The value is relative in terms of stakeholders, use as well as time. It is not permanently the same'* (Participant DSM01).

This section demonstrates that many of the people in the conservation industry do not understand the difference between significance values and heritage authenticity and integrity since, as agreed among all participants, that the heritage sector would prefer to inherit the truth rather than a made-up story if stakeholders recognised the importance of maintaining the integrity and authenticity of heritage values. A large number of participants perceived that all the contradictory reactions to authenticity and integrity occur because of insufficient education and training in the heritage sector. The majority of the participants felt that education about authenticity and integrity of built materials is not given a priority. As Participants QLD02 revealed, *'Inauthentic work happening to significant places, buildings without much regard for how they really did actually look, that whole approach really undermines our approach to conservation now. In our society we have any amount of other ways of satisfying those illusory aspects of society.'*

6.2.3 Motivation for conserving cultural built heritage

The findings from the focus groups indicated that factors that motivate conservation fall into three broad categories: public, private and community motivation. These are discussed in the following subsections.

6.2.3.1 The private sector's motivation

The first important factor that was discussed was the provision of cultural investment schemes. These schemes enable private owners to claim the money spent on restoring or maintaining a historic building or structure, thus encouraging stakeholders in this group to conserve their historic properties. It was observed in both focus groups that it is hard to change the private sector's attitude about holding and looking after their built heritage. The practical way to solve this problem is to encourage owners by offering financial incentives and some fundamental changes to the taxation system such as land and property taxes.

Most of cultural built heritage belongs to the government under the National Housing Cooperation [NHC] and now, the National Housing tends to demolish the old buildings and build new buildings or new offices for the sake of lending offices or residences, getting money out of it. (Participant DSMI05)

Of course, that is a pressure because conserving the building you need a lot of money. You can find that most local people have historic buildings but don't have the money to make conservation or to restore the buildings as a whole – you can see it is a very big budget. (Participants ZNZ08)

Like, on the Gold Coast, the holding costs of properties, beachfront fibro shacks, you can pay thousands of dollars each year just holding on to the property that's not worth keeping for most people but if people could get some sort of rebate or change to that that would be fantastic. (Participant QLD05)

I think we should look at the American system of what's called refundable tax credits. Most of America's landmark buildings are connected with an incentive scheme called refundable tax credits and you can get up to 20 per cent back from the government of money spent on restoring your buildings and with some of the state buy-in, you can take that up to 50 per cent. (Participant NSW02)

Participants in both focus groups agreed that the high costs involved in heritage conservation lead the private sector to choose economic growth and development over cultural built heritage. Relieving stakeholders' cost burdens through a financial and taxation incentives scheme could encourage the adaption and reuse of historic building and structures, and eventually reach the goal of a sustainable built environment. This strategy would work, especially for property developers who are driven by the economic viability of buildings rather than social cohesion, place-making and identity. In both focus group and interview sessions the participants mentioned:

We are estate managers; we build and rent out the houses, so our business is going on. (Participant DSMI06)

I was thinking of the economic ones but also the fact that buildings become redundant because the uses no longer exist and therefore people aren't interested in keeping

them or they need to get some new life through being adaptable to new uses.
(Participant NSW06)

Nevertheless, the sector should consider the values that individual and group owners attach to heritage places. These can occur as a result of family connections and can be mostly influenced by personal values. For example, the need of the rich socioeconomic class to portray self-importance or ‘self-efficacy’ through the protection of their grand buildings and monuments is historically one reason why Australia has conserved cultural built heritage (Petrie, 2005). Several participants in all of the discussions noted that private motivations are self-evidently very subjective to personal values that fulfil the desires of individuals/groups to express their sense of self and create a social identity in their communities. The following quotes represent examples of how private motivation has been used to achieve or distort the conservation of cultural built heritage:

The Howard government, for example, was a period where the government positively promoted a particular sense of self; a lot of it built on classic icons. This was [the] Anglo-European view of the world. (Participant NSW01)

In fact, there was a seminar 10, 15 years ago in Dar es Salaam and the manager of the hotel, which is now Serena, actually said, “My vision of Zanzibar Stone Town is as one big hotel.” Now the idea was the whole town was to be converted into a hotel ... this is the image of the people pushing [and] new hotels coming [which] are threatened our status [on the World Heritage List]. (Participant ZNZ03)

Thus, if social standing worked historically as a driver for conservation it could work now and consequently it should be perceived as an important factor for motivating the private sector. It was reported by study participants in both countries that the conservation of cultural built heritage faces barriers because most of these structures are privately owned by individuals, private companies or parastatals like the National Housing Cooperation in Tanzania. The additional layer of meaning might progress heritage owners’ perception of economic value towards safeguarding important cultural built heritage. The realisation of their personal values and attachment to historical buildings, sites and monuments contribute a huge amount of suitability in the sociocultural, economic and political development. From this perspective, owners in the private sector are likely to offset new construction and development projects with built heritage conservation when their personal values are taken into account in the decision-making process. Ultimately, this would lead ‘*communities and politicians [to] see [cultural built heritage] as an add-on*’ (Participant QLD05) and thus not

core when it comes to tackling problems in relation to the broader built environment.

6.2.3.2 The public (government) sector's motivation

There was general agreement amongst participants that governments should be able to freely impose control on heritage places. Participants suggested that the heritage controls and regulation imposed by the government should be viewed as the best step to minimise the risk of the disappearance of built heritage. Following participants' experiences, it was observed that the nature of the stakeholders' perception and interest in heritage has always exceeded the government's heritage legislative. Often the results have been related to deterioration, vandalism and eventually the demolition of historic buildings and structures. The conservation of cultural built heritage occurs only if the government feels that its efforts are perceived as important, particularly by the private sector and the community.

I recall in my time on the Heritage Council we tried hard to turn the upper part of the Adelaide Street precinct where Rob Riddell's restaurant and other things were – into a precinct. We were unable to do it, and dramatically unable to do it, if you can see what's there now. Yet, to me, it was a contained high-quality precinct that could easily have had both if in an ideal world. (Participant QLD07)

Where I find the concept gets really interesting is where you have stuff that is significant historically, and it's easily identified as such, but at the same time, culturally no-one wants to keep it. And that's sort of – so it's not a heritage item at all. It is a significant historical element. (Participant NSW01)

There is a challenge, the ministry is overall in charge of policymaking, but coming to these [heritage] buildings or coming to this land it belongs to the municipality like Kinondoni, Ilala and Temeke. They [the ministry] prepare something a conservation plan for the municipality. At the end of the day they ignore us [conservation plans] because they want to collect fees and land rent out of those [heritage] buildings. (Participant DSMI05)

The problem is everybody in Zanzibar, whether in Unguja or Pemba, comes to Zanzibar Stone to find reliable public services. The government until now hasn't thought to prepare another town that is a complete city to allow the Stone Town to breathe [because] it is very difficult to work in a living city that has no limitation, in particular case of traffic, development of the tourism sector, the infrastructure, [and] public service like office government. This is the main problem that causes us to be in this position. (Participant ZNZ05)

The discussions noted there was a need to increase partnership with private and community groups. During the focus groups' discussions there was a variety of views expressed about the stakeholders' level of participation in the decision-making process in regard to the conservation of Australian and Tanzanian built heritage. In particular, it was highlighted that

important decisions about built heritage conservation should never be made by one specific group because they tend to make the system generate certain benefits for them. Thus, before the government imposes any heritage legislation, it should involve and engage other stakeholders from local, regional and community groups with different mindsets in order to come up with a stronger system for heritage conservation. For instance, both focus groups and interview participants mentioned the importance of understanding stakeholders' perceptions about heritage conservation:

I think one of the problems is that in this state and largely in this country we have two quite different value systems happening in the country and in the city. In the country they - resist and resent any form of government imposition because they've been the managers of that property often for generations and generations. In cities, heritage protection is generally accepted and expected by those communities. Typically, the further north and further west you go, we have less and quite often no heritage regulation because in those communities they do not even value the control – they actively resent the control. (Participant QLD02)

I think it needs to be more than that. You can't rely entirely on communities because, in your example of Hurstville, the community wouldn't list anything. So at some point professionals have to step in and assist or take over or whatever's necessary to preside. Therefore, it is a combination of community representation and a bit of professional knowledgeable information going on. (Participant NSW02)

In fact, my experience in this is not very good because there is no or at least there has never been a direct coordination between the ministry responsible for this heritage, which is Mali Asili [Antiquities Division] and the Register of Buildings and now National Housing [NHC], so we just happen to be told, "Don't touch that building or make any repairs without consulting us." Why? We were told that because this is listed in the... So there is no involvement, no coordination at all, so we have kind of conflict. (Participant DSMI06)

But the people are not feeling themselves that they are; people are also not involved as much now as they used to be. In earlier days, the Stone Town Authority used to be doing quite a few interesting things. They used to have those programs; I can't remember now the title. It was a series of six-year programs when they actually went and interviewed people in the Stone Town about their views and they spoke very freely and they used to report participants. (Participant ZNZ03)

In contrast, the Australian discussions argued for a heritage 'totalitarian' approach (hereafter called a holistic approach) as another motivation that could substantially enhance the government's interest in built heritage conservation. An 'holistic approach' to built heritage conservation is a process where the office of heritage employs only selected heritage practitioners through, as specified by one participant, a '*slush fund of money*' contributed to by a levy on property developers. The Tanzanian government pays more attention to the

cultural tourism industry with the intention of using the revenue obtained to conserve the historical town. It was pointed out by participants in the Tanzanian discussions that the government should freely be able to re-invest revenues from the cultural tourism industry into not only the '*sustainable city planning*,' but also subsidise the private sector's '*repair or rehabilitation*' costs and communities' efforts to conserve the '*authenticity and integrity of cultural built heritage*.' Similarly, this study considers this as a significant external factor that could direct the policy and practice of the public (government) sector into sustainability in built heritage conservation.

6.2.3.3 The general community's motivation

Both the focus groups and in-depth interviews participants' responses regarding community motivation for conservation were strongly focused on the aspect of a '*sense of place*.' The study participants reported that the importance of built heritage conservation should go beyond the value criteria attached to its existing sociocultural, economic, political and ecological sustainability to including a '*sense of place*.' The history of Australia and Tanzania indicate that the two countries were developed by cultures of both local people and newcomers/migrants and, in most cases, due to continuous migration such cultures have failed to link themselves to the country's pre-existing historic environment. Participants were of the view that built heritage conservation should be based on the notion of inclusiveness, allowing newcomers to build their cultures on top of the existing built heritage regardless of their background, with the condition that they conserve what was previously done, at least in part. Then, through ties with the historic environment, they would accept this part of the history. Two participants from the Australian and Tanzania focus groups provided the following interesting examples:

We did the Hurstville heritage study review and in that one I could clearly see there are certain built heritage items or potential heritage items that have nothing to do with the current community that occupies the area largely, and they don't understand why that certain things or buildings are important because it's coming from – they are from a different culture, and in their culture such built fabric or buildings are not important because it's not their history or buildings or built environment, it's much earlier than what Australia has or the Hurstville specific area has. So, it was so hard to convince the community because that was a community-based heritage study and it seeks the nominations from the community, we had none. (Participant NSW02)

In the case of Egypt, for example, we have the Pharaohs. The Pharaohs were the most oppressive rulers in history of Africa and yet that has become part of the culture of Egypt. When you accept it – if you don't accept the commonalities between cultures

then you will fight it and you will allow a lot of cultural heritage to disappear on this ground. But then the culture also has to be defined broadly, culture cannot be reduced to palaces, it includes all the different types of houses, all the different classes of people build differently and you have to conserve that all in its totality [holistic]. (Participant ZNZ03)

It was clear from participants' views that the benefits of conserving cultural built heritage based on a 'sense of place' are its ability to sustain the background and roots of the past, present and future generations. It leads to an increased feeling of belonging, ownership, identity and association with a certain place, especially in a context that can be immediately translated into safety and security. The perceived social benefits were reported to contribute a great deal to the community's responsibility and feelings of responsibility towards conserving the built structures in their environment, hence increasing the quality of life.

In the Australian discussion, continuity of use was mentioned as another important factor for ensuring the conservation of built heritage. The community should be allowed to use historic buildings for normal activities and this will encourage them to maintain and look after them as ongoing places of relevance. One participant in the Queensland focus group stated that there are many buildings that used to be highly significant but they are just being left to crumble because nobody has a use for them and nobody can care for them. Through this system of continuity of use, new generations can get sufficient clarity and hindsight to bind community values to the historic fabric. However, it was noted that continuity of use can also cause the authenticity and integrity to disappear. An example was given about the Sydney Cricket Ground and the Adelaide Oval, where none of the 19th century fabric is left.

My recent trip to Burma, I made the observation that the 19th century buildings are under threat but the 10th century buildings weren't because they're still being used. They've had continuity of use and remain in use. Very simple buildings, but they are doing what they always [did] they therefore get looked after as ongoing place of relevance. I think that's another point, that continuity where you can achieve it of use is a very important factor in the values and the decision-making occurring in a way that will enhance that possibility of the values being retained. (Participant QLD07)

I think there is a deeper thing about migrant cultures and we Australians are fundamentally a migrant culture. We're people who have left a long-established place with all of that fabric in place to actually precisely get away and do something different and new and so there's this constant sense of dis-attachment with the built environment. And it's sort of – the longer people stay over generations, they're the ones that develop the attachment but I actually think that's one of the aspects that's affecting heritage. (Participant NSW01)

In the Tanzanian sessions, it was reported by the study participants that conserving cultural built heritage needs to be connected with ecological sustainability, particularly structures that are functioning in a system and demolishing them cause disturbances to the environment and associated systems since, in Tanzania, the conservation of cultural built environment involves the integration of three aspects: *'function, landscape, the built structure which is the authenticity and integrity of cultural heritage'* (Participant ZNZ08). Also, Participant DSM03 ascribed:

When you look at Dar es Salaam, for example, there is or used to be a city centre that was quite well functioning with a lot of [historic] buildings that were not exactly dilapidated...no one forces developers to focus on [conserving] the very part of the city where there is already something historic that exists.

In particular, Tanzanian participants revealed losing these aspects may lead to the demolition by neglect of important historic buildings, monuments and sites. One example brought up in the focus groups was a building constructed in the 1930s to house the Tanzanian (then called Tanganyika) political party called TANU (Tanzania African National Union) that succeeded in achieving the country's independence in 1961. *'Where that building is the source of TANU... so the building is there because of the history'* (DSMI05). However, despite its rich political history and its contribution to the country's built heritage, the building was demolished on 5 February 2015 and the site redeveloped.

In this respect, *sense of place* for new cultures and continuous use of ecological sustainability were identified as drivers of community participation in built heritage conservation. These community motivators would further facilitate the sharing of cultural heritage knowledge and experience in the community through education initiatives. That is, the multidimensional perceptions and attitudes that community groups have will be shaped towards a broader community value for both the current and future generations. However, participants noted this shift cannot occur unless the different cultures in a community (such as academia, Indigenous societies, professional organisations, volunteers, media and the general public) understand that their collective values can lead to a true sense of place. Once built heritage is viewed as a community asset, different groups within a community are more likely to commit themselves to heritage conservation and educating and involving their younger generations about the significance of cultural built heritage.

In summary, the findings of this theme show that the factors that motivate stakeholders from the government, private and community sectors in Australia are similar to those in Tanzania (Figure 6.1).

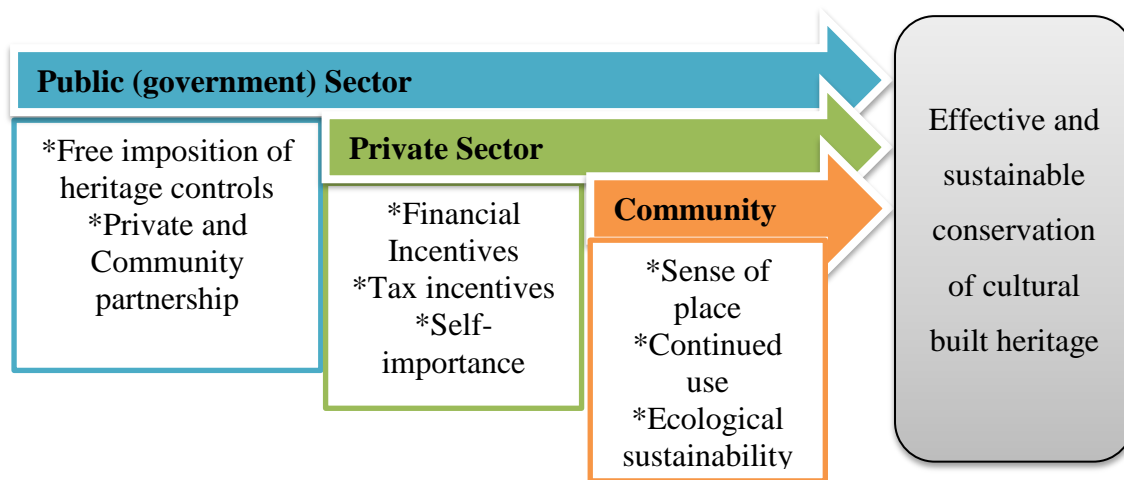


Figure 6.1 Combined stakeholders' motivations for built heritage conservation
(Source: Author, 2016)

Three points of discovery from Figure 6.1 are worthy of mentioning here. First, it was clear that stakeholders from the government sector are likely to be motivated through increased partnership with private and community groups as this approach will ensure the conservation process for cultural built heritage does not favour any group of stakeholders and that its decision-making is communicated to the other stakeholders in the heritage sector. Second, participants stated that in addition to financial and taxation incentives schemes, private sector individuals, corporations and trust owners are encouraged to be involved in heritage conservation when they are allowed to portray self-importance through the protection of their grand buildings and monuments historically. Self-importance is associated with the need to fulfil the desires of individuals/groups to express their sense of self and create a social identity and cohesion in the place-making of their communities. Lastly, the aspect of a 'sense of place' discourse encourages the general community to acknowledge the diverse cultures embedded in the built environment, thus fostering mutual respect and tolerance and helping to create a vibrant cultural built environment.

6.2.4 Barriers related to conservation of cultural built heritage

Although it was recognised that the conservation of cultural built heritage has a range of

benefits, participants of this study listed a number of barriers that act as roadblocks to conservation. Nine categories were formed from the overlap of information that arose during the data analysis of the group and interview discussions. These barriers are discussed in the following paragraphs.

6.2.4.1 Value assessment in a *laissez-faire* society

Participants in both groups were of the opinion that value assessment in the current *laissez-faire* economy is the key barrier to conservation of cultural built heritage. It was reported that economic pressure and modernity drive urban development in both Tanzania and Australia. People want to make a profit out of their property and, as soon as the commercial interests prevail, it becomes very much harder to maintain the integrity of the historic fabric. Thus, the importance of conserving cultural heritage is therefore overshadowed by the government's and its citizens' need to improve the economic or financial outlook of their towns and cities. As stated during the discussions:

Actually, you know they [the private sector] don't understand if we just talk about old buildings. They want new buildings, modern ones, and say, "This is the value." How is – I mean what kind of a value has an old or rotten building and yet you say it has values, they want to remove it in order to build a new one. (Participant ZNZ01)

Generally, the further removed the place is from a big city the more laissez-faire the value assessment is. But, on the other hand, culturally I've spent 10 years working in [place] in China doing master plans where we would constantly identify older parts of the cities and recommend that they be rehabilitated, always to be told, "What do you want to go there for? That's old, that's run down. That's the first place we're going to renew." (Participant QLD07)

The private sector is expanding rapidly at a pace that promotes even more demolition of aged buildings so that new ones can be built in their place. Participants further stated that individual and corporate investors are also after money because they are ready to sell their historic buildings to the highest bidder: *'We are estate managers; we build and rent out the houses, so our business continues'* (Participant DSMI06). In a context where there is no integrated approach in place for the development of Tanzanian cities, as in the case of Dar es Salaam, the ongoing construction does not factor in the existence of cultural built heritage, instead focusing on the economic value of newly constructed houses. One participant explained: *'The Ministry [Lands, Housing and Human Settlement] is not very serious with the conservation of cultural heritage buildings because our motives are based on a business*

perspective' (Participant DSMI05). While the master plan in Zanzibar provides regulation for the conservation of historic buildings, monuments and sites (see Section 5.4.4), participants note that the guidelines therein lack the capacity to effectively guide conservation of the historic built environment. Participant ZNZ03 explained:

The conservation master plan recommended to relieve the Stone Town by building a market and it has been done here in Mwanakweregwe, but it does not serve this purpose because the population is increasing. These kind of factors should be addressed or controlled somewhere in order to have a balance of growth of our town. (Participant ZNZ07)

Australia is in a strong position in the protection of its cultural built heritage due to the well-established Burra Charter process under the Australia ICOMOS 1999 (Participant NSW06) and the application of green rating systems to the historic fabric. Despite their ability to prolong the functions of heritage structures, participants indicated general distaste as summed up by Participant QLD05, who reported, '*Energy rating stuff is a problem for heritage.*' The reason for this is that green building schemes allow the alteration of the historic fabric so its owners can achieve economic benefits. Moreover, most participants found it hard to see how the conservation of built heritage fits with the standards and guidelines of the Green Building Council. For instance, in Queensland, participants questioned the benefit of embodied energy when significant heritage values are being overlooked. In New South Wales, the general concern stemmed from high cost of adaption, the overuse of historic structures and green consultants' lack of heritage expertise. '*If the price is not viable, it won't be protected properly to adapt for reuse or ways of protection*' (Participant NSW03). For this reason, participants were not in favour of the application of green rating systems to cultural built heritage.

6.2.4.2 Private ownership challenges efforts for built heritage conservation

Participants in both the Australian and Tanzanian case studies felt private ownership (individuals, trusteeship and investment developers) acts as a threat to the conservation of historic buildings, monument and sites. It was identified during the discussion that even when there is an established methodology for assessing the significant values of cultural built heritage, the concepts of heritage values are not well understood or well assessed since this group of stakeholders is motivated by the economic values attached to a particular heritage place (Section 6.2.3.1). In some cases, participants highlighted that the heritage consultants in

both the public and community sectors further broaden this conservation barrier. The responses were strongly focused on professional experts involved in producing heritage impact assessments in the manner to which conservation objectives fit the economic motives of the private owners (clients). This is particularly relevant to Australia, as 90 per cent of its cultural built heritage is privately owned (Productivity Commission Report, 2006).

That's an enormous factor, because if you're legislating the protection of the built stock and you're dealing with the 90 per cent private ownership, how do you – exactly how do you mediate private ownership with regulation to get a comprehensive system protection up and running and audited? It's a very difficult thing to conceive of and I don't know of any legislation in this country or overseas where it has been done comprehensively. (Participant NSW04)

The sort of social value that the community wants to see protected, that regulators seek to protect, [social value] is often seen to be at odds with the private owner's economic view of the place. (Participant QLD02)

In Tanzania, there are the same barriers, as evidenced by the majority of ownership of historic buildings, monuments and sites by the institutions like National Housing Corporation (NHC) and the Waqf and Trust Centre (WTC), were established by the Act of Parliament No.45 of 1962 and Zanzibar's Presidential Decree No.13 of 1965 respectively. On behalf of the government, the institutions are responsible for both the conservation of cultural built heritage and the development affordable housing for Tanzania's increasing population. It was reported in both focus group discussions that NHC and WTC rented out the majority of the colonial buildings in order to offset the conservation costs. However, the condition of the historic buildings deteriorated and some were demolished by way of neglect because tenants relied on these institutions as the owner to cover the costs of rehabilitation and restoration. Additionally, individual owners who not see the significance of conserving heritage property have often ignored government controls in relation to the required level of retaining authenticity and integrity of cultural built heritage.

The revolution occurred [and] houses like this one [Beit el Hukm], they would put in [10] families but this was originally a single-family habitation. Now you have 10 families, each one of them requires one toilet, one bathroom. No space for them and nobody cares, so they had to go and put the kitchen under the staircase, the toilet somewhere else. Over the next 20 years or so the town becomes big very rapidly and there was no maintenance during those 20 years – about 200 houses collapsed during that period. (Participant ZNZ03)

In the first place, it's more than three years ago the Antiquities [Division] published an order [Gazette] that says the whole street [Samora] and several in town [Dar es Salaam historic environment] are conserved, and it happened that the whole street

[historic buildings] was mostly owned by National Housing buildings...and it coincided with a program of redevelopment partnership by public [NHC] and private [individual real estate developers]. So we, National Housing, took it as an attempt of sabotage the program of redevelopment, and it happened that they fought until the order was revoked. (Participant DSMI06)

6.2.4.3 Legislative frameworks are silent about conservation of cultural built heritage

Although Tanzania and Australia have varying physical characteristics, both their legislative frameworks for town planning and development are implemented equally for all protected cultural built heritage. It was reported by the majority of participants that sometimes town planning regulations have good intentions but they end up with bizarre conservation outcomes. Frequently, these legislative frameworks are silent about the importance of the conservation of the historic fabric. In Australia, for instance, instead of actively encouraging stakeholders' involvement in built heritage conservation, the overall goals of legislation are mostly concerned with the zoning of land use planning which in many cases destroys the authenticity and integrity of heritage values of place. As was reported by a group participant:

Creation of any planning laws, acts, all legislation, that is I think fundamentally initially has to be done. It was all discussed when the recent Planning Act changes before they were being put on hold, it was the main reason to actually fundamentally come out of all the discussions consultation is the main one is proper studies to be done to inform whether it is title level studies for the planning policies so that otherwise if you just do the policy and then do the study, it's already gone because you already rezoned and you made the way to destroy what is there without knowing the value of it. (Participant NSW03)

Similarly, Tanzanian participants highlighted that the town planning legislation rezoned historical towns as commercial-cum-residential areas and required the height of all buildings therein to be at least six storeys. This zoning requirement was expected to resolve the impacts of rural-to-urban migration on the urban historic environment but it caused the loss of many historic buildings because most were lower than the minimum height requirements. For instance, the impact of 2002 Dar es Salaam strategic plan was discussed:

The minimum building to be built in this area [a conservation area], it was a six-storey building... along the Ocean Road Hospital... at the same time, if you go to Samora Avenue and other places, the minimum was a 10-storey building for construction. We had an inventory in 2006 which was then prepared by the Ministry of Land and most of those buildings which were taken to the Antiquities inventory currently – maybe half of them are no longer existing because they have already been demolished. (Participant DSM04)

The following two examples demonstrate how legislative frameworks for town planning and development can limit or discourage stakeholders' efforts concerning the conservation of cultural built heritage.

So you end up with a front façade of a single story house being propped up on a frame and you get around the demolition control requirements by doing that. And you drive by and think what value is that? No value whatsoever. But, they're working within the requirements. You might have ended up with a much better scheme had they been allowed to demolish that thing and build a good-quality contemporary piece of architecture, but you don't get that because you've got these demolition control requirements. (Participant QLD05)

The master plans in Zanzibar considered only east of the creek [Ng'ambo - Section 5.2.2] and not west of the creek [Stone Town] and they said Stone Town needs to establish itself and other planning will be used to establish Creek Town ... [which has resulted in the] 'breakdown of infrastructure and people don't seem to care. (Participant ZNZ07)

At the same time, the participants opined that heritage legislation is arguably becoming either outdated or redundant when it comes to the assessment of built heritage for conservation purposes. The groups implied that the heritage systems have failed to move with the times, since it usually takes a few years to determine how influential a place has been and how much time has elapsed for communities to make judgements regarding its conservation. Participants further implied that most of the properties registered in the heritage systems represent the conservation of colonial heritage while the 20th century heritage that has changed or influenced the course of history in the current built environment is often left out. Thus, potential built heritage often disappears because of the pace of change before the generation that appreciates them had a decision-making role.

I think because if you go back 100 years from now in Tanzanian history, you are in such a different case you only have to look back 50 years to find an incredible period of time that incredibly rich in historical moments and changes of historical eras. So, I think they are minimised to Tanzanian history, which are 20, 30, 40 years old only and, which are preserved in the built environment, which I would consider heritage even though they are still quite young. (Participant DSM03)

The legislation in relation to heritage is largely focused at physical conservation and that's one of the reasons that it really doesn't deal with the broader aspect of heritage, which still exists and we all appreciate, but it's not something that's largely dealt with by the legislative system. (Participant NSW01)

Additionally, current assessment procedures are not cost-effective, leading to biased assessments. One participant commented that the lack of cost-effectiveness was related to the

cost of and the time spent getting information from government organisations. The bureaucratic heritage system charges money to allow access to readily available information, such as conservation projects' statistics, survey reports and plans. In some cases, stakeholders are required to pay a fee when they visit the government heritage office for consultation. Moreover, it was pointed out that consultants are forced into making biased assessments, especially when heritage policymakers do not support a submitted heritage assessment report.

And I think with councils, often the bureaucrats are often right across the whole scenario. They understand heritage and regulation and all that but they're actually hindered by the councillors, the elected politicians. (Participant QLD06)

We made another important plan that is helping us to support all the things concerning the conservation of Stone Town. It's called the heritage management plan proposed to create what we call a stakeholder forum... but unfortunately it is not yet established just because there are number of people that are supposed to be included and the procedure of that what we are as a Stone Town has to propose the name that has to be in that heritage forum. We have given our [names to the] principal secretary, but since we are under the Ministry of Land, Housing, Water and Energy in the two years since this forum has been established it has not been approved. (Participant ZNZ05)

6.2.4.4 Politics in the implementation of conservation of cultural built heritage

The influence and negligence of political representatives in relation to the implementation of conservation legislation and/or practices were reported as barriers to conservation. In the Tanzanian discussions it was mentioned that most of the political leaders, for example ministers, are aware of the heritage legislation and conservation practices in their communities. However, they care little about the conservation of heritage and may authorise decisions to implement particular demolition activities, especially in urban areas, simply because by so doing they will boost their political career in a given society. The Australian focus group conversations stated that politicians want to avoid stepping on the toes of the politicised heritage owners in order to maintain their power and prestige. Participants said that heritage legislation has been made political for years and an example was given of how the Environmental Consultant Association (ECA) did not want to touch the family home, which was considered sacrosanct. Consequently, privately owned properties are often not listed.

Yes, I just wanted to stress once more... that whenever you talk about conserving a building downtown, probably you will step on someone's toes. Someone may have plans for what to do with this building. (Participant DSM03)

I think – well, at a local level, you're dealing with politicians who want to stay in power and they don't want [to] tread on your toes so you get situations like up in the Moreton Bay Regional Council area north of Brisbane – and an outer suburb - and they won't list any privately owned properties. So, you've got lots and lots of trees on the heritage register. (Participant QLD06)

Moreover, in the last 30 years, Australian built heritage has been highly politicised in terms of sense of identity, where heritage was perceived as a very important aspect for preserving the truth. Following the election of conservative federal and state governments, nearly all participants were concerned that political efforts should be made to expand international trade and business. According to participants, international trade policies are causing volatility in heritage conservation because of increased construction and development projects in the built environment. Tanzanian participants voiced concerns that the government's plan to increase the number of tourists would double the current impacts on heritage conservation. An example was given of a number of historic buildings built in the early 19th century that are being constantly changed in order to accommodate tourists' demands regardless of the ramifications for the authenticity and integrity of their fabrics. Thus, the directions concerning conservation of historic fabric are determined by the agendas placed on them by the powerful political personnel in the different groups of stakeholders.

Lawmakers, councillors or politicians can support your proposal. In that case, whoever made the submission to object [to] the listing, automatically without considering are they correct in saying their objection, no assessment whatsoever, it's just put aside and the rest who didn't object - just come onto the list. The rest is gone. So that is – you can only provide value or assessment or you can say, "This is important" to the point that you can proceed for the appropriate protection legally made for it. Otherwise, it will be gone in the future. (Participant NSW03)

And others say that tourists want to come to our country and when they are coming they want facilities. Some houses changed for business, creating doors for rent where they want to open the vinyago [traditional crafts] shop there. So this is how motivation for the conservation of Stone Town is – it just looks like they totally change the street, even the names of the street, it's a problem. (Participants ZNZ02)

The participants were of the view that politicians and their supporters always see built heritage conservation as 'add-on' to their campaigns. With much of the conservation decision-making in the hands of politicians, the government heritage office focuses its effort on managing the heritage in the categories of archaeological sites, Indigenous intangible heritage and natural landscapes.

Gold Coast and what is on the Gold Coast isn't worth much because it's only fairly

recent, so you're trying to get those sort of attitudes to change around and then we won't get the political support either if we don't have that community engagement. Often communities and politicians see it as an add-on. They don't see it as a core matter to be-- and a key resource to economic input into a community. (Participant QLD04)

I think that Aboriginal cultural heritage in the law – I mean, you come across an artefact on a site – you stop work. You don't touch an Aboriginal artefact. I think the Aboriginal has, in the law, I mean it's subverted in numerous ways, but it's there. It has stronger cultural heritage protection than the European, that is what I think is true. In addition, it has been around longer, since before the Heritage Act. (Participant NSW05)

If you go to Ilala Municipal Council, which is the main custodian of this built heritage in the city centre, you will find no professionals for built heritage. People whom you will find there, it is Afisa utamaduni [cultural officer are experts in intangible heritage such as traditional dances]. (Participant DSM04)

That is how we are going, we can talk a lot but we cannot solve this problem nor have a solution because of these top decision-makers [politicians], they don't understand the importance of heritage actually some of them [think it's just] talk about old buildings. (Participant ZNZ01).

6.2.4.5 Contestation of discourses in the conservation of cultural built heritage

A heritage system needs to recognise the different perceptions of interest groups and individuals, understanding that the heritage value that may be important to one group is not necessarily important to another (Graham and Howard, 2008; Aas *et al.*, 2005; De la Torre, 2002). Participants' understanding of heritage was built around the notion that it is a political and dissonant system that involves and reflects the cultural value of the present more than the past. In other words, heritage was viewed as an elemental part of the politically driven evolution of culture, known as *the revision of cultural identity* in the authorised heritage discourse. To an extent, in the Australian focus groups, the discussion on authorised heritage discourse (AHD) was a product of Eurocentric heritage, Aboriginal and Torres Strait Islander heritage and the consequences these discourses have for built heritage conservation in the community. Two participants expressed this:

People have different views and different understandings in a particular place and of its importance. It changes over time and different groups. (Participant QLD04)

Why can't we say that the national character was forged in the factories of South Sydney by the men and women and kids that worked in them rather than on the battlefields of Gallipoli or the Western Front, which was just a bunch of blokes... that's the view, and it's getting to quite hysterical levels and will continue to build. (Participant NSW05)

Similarly, Tanzanian participants reported their experiences in the field of built heritage conservation show that what has been protected, or what is defined as heritage, sometimes is controversial, especially when it is related to sensitive issues such as the colonial era and slave trade history. Heritage that is attached to such histories is often not embraced as being worth conserving. This is partly due to the pain and suffering represented by the heritage, of which communities would not want to be reminded:

From my experience in that what has been conserved or what we have been defining as heritage, sometimes it is also controversial, especially when you relate it to the colonial history, slave trade history and things like that. (Participant DSM04)

For example, when we set up the palace museum, there were some people who said, "I will never go to that museum, it is not part of my culture," because of the tendency to see palace as a place of residence for an Arab sultan... there are differences in the society between the rich and the poor. (Participant ZNZ03)

Nonetheless, the majority of Australian participants mentioned a new form of heritage discourse called 'emergent heritage.' Participants related this concept to a heritage paradigm associated with imagining the significant values of future generations in terms of cultural identity, meaning and the usages of values of a newly constructed built environment. It was noted in general that emergent heritage allows stakeholders to prioritise the protection of land and landscape that are anticipated to become heritage in the future but are in danger of disappearing. Furthermore, participants made the observation that this heritage discourse may limit heritage conservation because perceptions about future values attributed to a particular fabric are impaired. The reason being a place becomes cultural heritage only when its fabric is deemed significant by a community and is protected by legislative framework for heritage conservation (Productivity Commission, 2006). As was noted in the focus groups:

Almost the elephant in the room, that as a heritage consultant, you're often called upon to make a judgement about heritage that may not be considered to be of high significance now but might be considered to be of greater significance in the future. (Participant NSW01)

For instance, we were looking at dairy farms at one point. You know, dairy was a big industry and the small dairy farmers are disappearing so we were trying to list small dairy farms and having a lot of trouble convincing the community that, you know, a set of cow bales and an old dairy farm was worthy of conservation. So that's an aspect. I suppose there is an education aspect but by the same token, I've been to other places where the local community hall was of great value to the local community because they'd been to dances there with their spouse. (Participant QLD06)

In line with emergent heritage, Tanzanian participants reported that due to increasing cultural mixing and globalisation, the maintenance of cultural and/or historical artefacts is increasingly becoming a challenge, mainly because what was once considered as a valuable history to a certain culture is currently not considered so because either the original residents of the particular area have been displaced by incoming migrants or they had intermarried and intermixed. As a result, the traditions have changed and what used to be important in the past has altered tremendously. It was also noted during the discussions that there is a changing trend in Tanzania where the younger generations do not participate in the conservation of cultural built heritage since they are more interested in changes that had happened as a result of developments that are happening currently in their communities. As cultural value is relative to time, stakeholders' perceptions of value change from time to time and, as a result, the current generation in most cases perceived cultural built heritage as not being as significant as previous generations have.

I can go to the buildings, values and the usage of the building and that is why we have outstanding values of the buildings in this town and we protect them. Cultural value goes with time, people change from time to time and now we [the succeeding generation] cannot see the value of the culture like our ancestors used to. (Participant ZNZ07)

So at the end of the day you find that those, I mean, grandson or sons, when the father dies or mother or the owner of the building they tend to sell it. (Participant DSMI05)

6.2.4.6 Lack of involvement of stakeholders in conservation decision-making

The lack of involvement of stakeholders from community, government and investor sectors in the decision-making process has led to unclear conservation initiatives. It was reported by the majority of participants in the Tanzanian focus group discussion that the institutions that make decisions regarding the designation of the built heritage are in a centralised department, thus local communities are not involved in the identification and decision-making as to what is relevant for conservation and what is not. One participant states that property owners often say that because it is their property: *'I am just destroying this area here'* (ZNZ02). One participant gave an example of when, in 2006, the Ministry of Lands, Housing and Human Settlement Development did not involve key stakeholders such as the National Housing Corporation (NHC), which owns more than 50 per cent of all historic structures, and the Antiquities Division, the relevant authorities mandated to identify and conserve listed cultural built heritage, in conducting an inventory listing 150 of Dar es Salaam's historic sites. The

NHC petitioned that their historic buildings be removed from the heritage register because they were losing investment income and, as a result, the government waived the protection of at least 100 listed buildings in 2007 (Kizigha, 2007). Ownership of the remaining listed buildings was transferred to the Antiquities Division; however, the participants reported that almost half of them had since been demolished. As a result, it would appear that interest in protecting cultural built heritage is not embedded in the local community and the community members are not attached to their heritage.

In Australia, participants questioned the appropriateness of the three-tier management system i.e. the local, state, national/global significance for the conservation of cultural built heritage. Participants expressed concern that the local significance often loses the battle against state, national and global significance. In general, participants felt that the three-tier heritage management system does not distribute conservation roles and responsibilities equally across the different levels. For some, the regulators and decision-makers do not involve members from different communities in assessing the significant values of the place that they are looking to list or before they try to make changes to it. Others felt that the interest of stakeholders in the private sector plays an important part in the consideration or listing of a place as culturally significant because the private ownership of around 90 per cent of Australian built heritage, as reported by the Productivity Commission (2006). In this case, both the community and private sector may develop an attachment to the place themselves through the conservation process that the evaluators (regulators and decision-makers) experience.

Well, arguably we serve the community as regulators and conserve places that the community want conserved but in practice it doesn't always work out that way. There's a bit of tension between the professional view of heritage and the community's view. (Participant QLD06)

And you end up with competing consultants on either side of an issue writing contradictory reports. (Participant NSW01)

However, participants commented that caution should be exercised to balance community involvement and professionalism in the conservation of built heritage. Current communities may be likely to demolish the structures that are considered old and unattractive even if there is a great deal of culture and history attached to it. In Tanzania, an example of this is the Uhuru Stadium in Dar es Salaam, a site where the independence ceremony took place in 1961

which has been the subject of local debate concerning whether to demolish or refurbish it.

The point I am talking about now is getting to the issue of community involvement. If [a researcher] was to do an interview today going round asking people whether they want the Uhuru Stadium to be – to remain in the old way, standing and sweating and whatever vis-à-vis having good shade and a modern-looking stadium, I am sure 99 per cent of interviewees are going to say the modern one. (Participant DSM01)

Professionals are very much involved in built heritage conservation [as] people [private and community sector] think preservation of old [historic] buildings is ridiculous. (Participant ZNZ05)

Participants in Australia were also skeptical about community involvement in the conservation decision-making process. As they indicated:

Thinking back earlier about what you said at Hurstville, people weren't valuing it, but that's where you have a community that's really heavily dominated by recent migrants, who have got other things to be concerned about and really don't care that much about the longer story. They've got current concerns. But what needs to – how we decide what should be kept? (Participant NSW05)

I see it as all those places created or built by people that have a historic dimension that reflects the community's heritage that people want to conserve for the future, although that's a bit – sometimes people don't know they want to conserve it for the future until it's lost. (Participant QLD04)

The significant challenges represented by a lack of knowledge and awareness of the value of cultural built heritage were reported as underlying factors for this barrier to conserving cultural built heritage in Australia and Tanzania. There was widespread agreement that, even when the community and other stakeholders are fully involved in the heritage sector, there is a strong chance that the involvement of these stakeholders and, in particular, the community in the conservation of cultural heritage can result in discrepancies between heritage legislation and actual built heritage conservation intentions. It was reported by participants that there is a huge disparity between the understanding of the professionals and of the public concerning what heritage listing and heritage legislation means in Tanzania and Australia. Mainly, stakeholders in the community are not well informed enough to recognise and critically appreciate the social importance of preserving cultural built heritage. Also, quite often communities do not understand this ahead of time and in many cases the push to conserve comes only when a place is under threat of demolition. Overall, participants were of the opinion that cultural built heritage is perceived as a 'nice-to-have' trivial matter, not as an immediate issue of everyday living social cohesion.

6.2.4.7 Poor management of cultural built cultural registers

All study participants in Tanzania and Australia were aware of the need for the upkeep of inventory lists of all heritage of significance at local, national and international, and specific to Australia, at the state/territory levels. Yet in most cases stakeholders, especially those in charge of heritage assessment, identification and management, often find it very difficult to effectively capture the character or stock of cultural built heritage lists. Furthermore, it was agreed across all cases that in this situation where there is no effective inventory system it is hard to come up with a sound conservation decision-making process that captures all important sites. In Tanzania for instance, participants were of the opinion that the acceleration of demolition by neglect is due to lack of proper inventory management that supports and guides owners on sustainable ways to conserve their cultural built heritage. While the system for heritage listing is effective in Australia, participants noted that its inventories are mostly characterised by natural and Indigenous places as well as built environment whose fabric is assessed based on architectural values.

And one of the things that really emerged in looking at that, what's listed across the board, our listings still very much reflect the architectural approach... so, grand buildings, grand examples, the best constructed examples, the prettiest examples, whatever. (Participant NSW07)

Yes, in Dar es Salaam. We had an inventory in 2006 which was then prepared by the Ministry of Land and most of those buildings which were taken to the Antiquities inventory currently – maybe half of them are no longer existing (laughter) because they have already been demolished. Anyway, what I can say is that, it is one of our problems that we have no clear inventory within the government structure. (Participant DSM04)

In line with this, the Tanzanian study participants suggested conservation policies and practice should be firm, specific and relevant to the management of cultural built heritage inventories/lists. The majority of participants believed that even when effective heritage policies are put in place, they would not work if there were no known inventories of cultural built heritage and that conservation policies are to be carried out on because heritage inventories provide guidance and authority concerning the implementation of conservation projects. It was also identified that inventories are vital as they play an important part in and are a source of documenting processes for the identification and assessment of their own properties before demolition. The participants recommended that an inventory for capturing all cultural built heritage should be put in place and updated on a regular basis to classify and

identify structures based on the values attached to them. For example, explanations as to why a place is valued, including representativeness of the property in that area and the important elements that demonstrate why the property really needs to be protected.

Okay, now the policy is there. You guys [Antiquities Division] have been crying for so long but which building do you want us to reserve for you? Then you would need to have an inventory, like not only in Dar es Salaam but for the whole of the country. With that inventory, then you classify and find which ones are based on values that are important and during the classification process of course the involvement of the community is important and then from there you will get into the process of implementation and the way we are conserving. (Participant DSM01)

Why do we conserve this? We conserve this because we have inherited from our elders so we conserve this so our daughters in future see these issues or these buildings because once we demolish these features or this built heritage, they will not know where is our culture or our heritage is. It is more important to conserve in terms of material, architecture. (Participant ZNZ06)

Australian participants had a similar discussion but were distracted by a move from the current heritage listing to digital heritage. Some participants were of the view that digital heritage will help convince people about the importance of heritage conservation. Documentaries narrating significant histories about the historic built fabric provide evidence to the community about the uniqueness of their built environment. It could also be done through imaging, as this will help people link the past to the present and show the potential and uniqueness of a particular place. This way the significance of built heritage is brought forward to a contemporary context. Documentaries and images were generally accepted as holistic approach of keeping historic fabric in pristine condition when physical conservation fails. Participant NSW05 mentioned the implementation of documentaries (digital heritage) is stated in the Burra Charter but the implementation has thus far been lacking compared to its counterpart in physical research and analysis. The majority of participants were of the opinion that the management system seeks to minimise a loophole that digital heritage could create as they suspected that owners of historic buildings would accept this requirement because at the end of the day they know they are able to swap the built heritage fabric with new development to their financial benefit and the community's loss.

I'm thinking of broad landscape heritage and perhaps not as theoretical a study, its enthusiasm, excitement, painting the picture of the potential. So, whether it's showing people the historical photos of how beautiful this place used to be, therefore it could be, the talking about it and telling the story of the narrative, about the person who lived here or they did this or they moved there or through this landscape this happened: "Can't you see that there?" It's building in some

interesting story, bringing it forward from history, bringing it to the current day, how there's still some evidence here and, "Look what you can have and what you can have will be so unique and different to other places because this is a unique and different place through its story and its narratives. (Participant QLD01)

And for the rest of it, it's not really possible to produce legislation that generates conservation of intangible [digital] elements of cultural built heritage. You can promote it, you can encourage it, you can support it financially in terms of research and documentation and historical study, but the legislation in relation to heritage is largely focused at physical conservation and that's one of the reasons that it really doesn't deal with the broader aspect of heritage, which still exists and we all appreciate, but it's not something that's largely dealt with by the legislative system. (Participant NSW01)

6.2.4.8 Inadequate education and training in conservation of cultural built heritage

Another barrier to effective heritage conservation is inadequate education and training due to lack of dedicated tertiary courses in conservation of cultural built heritage. Most of the heritage structures were constructed in the past using certain traditional methods and the people with such expertise and knowledge in the field are retired or eventually will retire. At the same time, new generations are not being trained to take over the conservation trade skills and the knowledge of significance aspects of the historic buildings and structures, so there will be no one who can, for example, fix a traditionally built roof. The capability to retain the structures in relation to authenticity and integrity is then gone. One participant noted that even the History of Architecture courses that used to be a core part of studying architecture at university are no longer core.

I think there's a couple of a problem moving forward... there's a lack of dedicated tertiary courses in conservation, heritage conservation. Yes, we train historians, we train archaeologists, but in built heritage conservation there's no focused course. So there's no generational change happening, there's no new generation of trainees wanting to work in the field and that works in hand with what I think is a lot of community perception about heritage conservation in that is very expensive and very elitist. I'd like to think there is a way we could make it affordable and more approachable to the average person. (Participant QLD02)

The issue of professionalism, I think we should also look on either it is educational or the training of professionals in the institutions [all laugh]. At the master's level, conservation is just about building and you are taught how to deal with it but in town planning [urban design and redevelopment], you will find that there is no issue of conservation at all. So the issue of training also should be taken to a different perspective; that is, how do we train our professionals on issues related to the built heritage? (Participant DSM04)

It was reported by participants in both Tanzania and Australia that heritage professionals at the grassroots level are not educated enough to understand the meaning and value of preserving cultural heritage. Participants stated that the sector is struggling to find people with the experience and necessary skills in conservation, a situation which is made worse by the non-availability of built heritage courses in the education sector. Thus, it is becoming increasingly difficult to find heritage practitioners with qualified knowledge and skills and as such the conservation of cultural built heritage has weakened. A number of participants raised the following concerns:

The heritage industry that has developed in recent years where people go and do heritage [consultation] and most people don't understand the difference between authentic heritage items, heritage values, heritage significance and mock federation at Bass Hill. So I think that understanding of authenticity and integrity is being lost because there isn't that education that [Participant NSW05] was talking about [commented that physical analysis of historic fabric is guess work based on experience]. (Participant NSW07)

I think it's just the loss of traditional trades, as you know – people who work with traditional materials using traditional practices... there's just not the market for those sort of skills... So the older tradesmen are retiring and the apprentices are not being taught traditional methods. (Participant QLD06)

And we not only have this limitation but sometimes lack of knowledge as well – knowledge of how to use [conservation skills] that material is another aspect because these [historic] buildings were built by using collegiate stones [which are no longer available]. (Participant ZNZ06)

Educate people about the conservation of this cultural heritage but the other problem is that those who were there [with conservation skills], I mean our elders [older tradesmen], are no longer there, you see! (Participant DSMI05)

6.2.4.9 Impact of modern technologies and materials on built heritage conservation

The aspects of authenticity are constantly evolving. Currently, the authenticity and integrity of cultural built heritage are constructed and communicated by technological innovations imaging and radiocarbon dating. As these technologies develop, the physical aspects and authenticity are increasingly becoming almost unattainable. Retaining the authentic built fabric makes it easy to read information from it, which cannot be done when the fabric is replaced. It was said that most of the answers about fabric from the past generations can be obtained using carbon dating and archived information. However, the information about built heritage conservation will continue to change because it is not backed up and supplemented with documentary evidence as identified below.

But the aspect of truth and authenticity itself is a moving feast and we can only know about the truth through the prism of our technologies today. If we are trying to discover the authenticity of something, we may not get it right because we're limited in how we view it from the perspective of our equipment and machinery and technology. But for a future generation, that might be more accessible or less accessible, so it's constantly moving as the technology evolves as we have because [of] the technology that we've got today in recording things. (Participant NSW02)

Yes, and as usual there are the experts, the architects, the engineers, all these professional people, and historians. Sometimes we may fail to see exactly what is being conserved here, but if you get somebody who can tell the history of something, then you realise well, this is very worthy of being kept. (Participant DSMI06)

The invasion of cheaper and, in some cases, better construction materials has brought competition to traditional materials and contributed to the loss of traditional trades. Stonemasons who work using traditional practices with traditional materials and traditional tools are facing competition from modern materials. One participant mentioned that property owners and developers are tempted to replace old materials with newer ones due to the availability of classy and elegantly designed construction materials. As a result, this market poses a challenge for conservation of Australian and Tanzanian built heritage.

Well, where are the stonemasons? Who can build a freestone wall? In so many stone piers, its panels glued on, you know, readymade in China and so on, that's the mass market. Even when you buy your individual stone here in Australia and someone's going to put it up piece by piece, it's back to what you were saying, it's a cost, it's elitist. There are just a few people who will make the effort to do the appropriate thing, I've found. (Participant QLD01)

A case that emphasizes this, was what happened to the Mambo Msiige building [means do not imitate], which brought a lot of chaos between the society and us, and between UNESCO and us, stuff like that. (Participant ZNZ05)

The Mambo Msiige building, which is registered under the World Heritage List, was constructed between 1847 and 1850 and comprises a carved wooden door featuring three entrance Omani-style arches leading into a courtyard. The materials used to build this building fabric are believed to be a mixture of soil and thousands of eggs. The government of Zanzibar granted a 99-year lease of this building to Park Hyatt Zanzibar, which was owned by ASB Holdings Limited of Dubai, in late 2010. The building was renovated and remodelled with internal alterations to produce around 67 luxurious guestrooms with facilities that a guest would expect from a world-class hotel. These new alterations set no fines or penalties were an infringed the agreed-upon guidelines for a revised design made by the Zanzibar State Party, the World Heritage Centre and ICOMOS Advisory Mission were imposed.

Section 6.2, including themes and subthemes, has discussed the barriers to conservation of Tanzanian and Australian cultural built heritage identified from the relevant literature and the qualitative data received through focus groups and in-depth interviews. Figure 6.2 lists the barriers perceived by stakeholders as constraints to the effective and sustainable conservation of built heritage as detailed in Sections 6.2.4.1 through to 6.2.4.9.

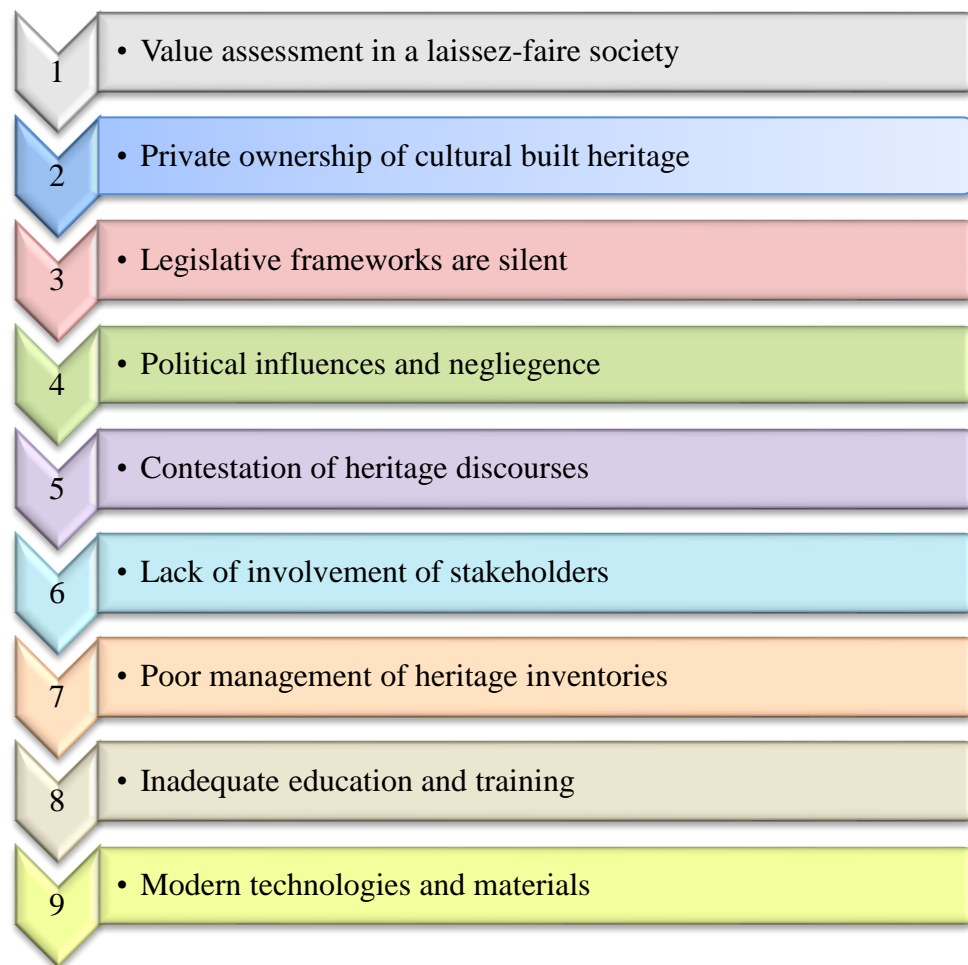


Figure 6.2 Barriers to conservation of cultural built heritage
(Source, Author, 2016)

Based on such barriers, heritage stakeholders have found themselves supporting the alteration and demolition of heritage buildings, monuments and sites. This occurs despite the Australian and Tanzanian heritage sector understanding the importance of following the existing legislation, principles and guidelines related to the conservation of cultural built heritage. As such, perceived conservation barriers are seen as factors affecting the management of cultural

built heritage and, most importantly, the conservation decision-making process. That being the case, if the sector wants to achieve sustainability in the conservation of cultural built heritage, the heritage sectors in both Australia and Tanzania need to address the diverse interests of stakeholders and pay attention to the factors that motivate heritage stakeholders.

6.2.5 Priorities for the conservation of cultural built heritage

This research study identified factors in the conservation decision-making process that need immediate attention in Australia and Tanzania in order to improve built heritage conservation practice. The focus group discussions also speculated on the potential transformation of stakeholders' roles and responsibilities in relation to the conservation decision-making process. These priorities include the distancing of politicians from the conservation process, integration of stakeholders' participation in the conservation process and full disclosure of the status and importance of conserved places in the heritage management system (Figure 6.3). These priorities will be discussed in detail in the following paragraphs.

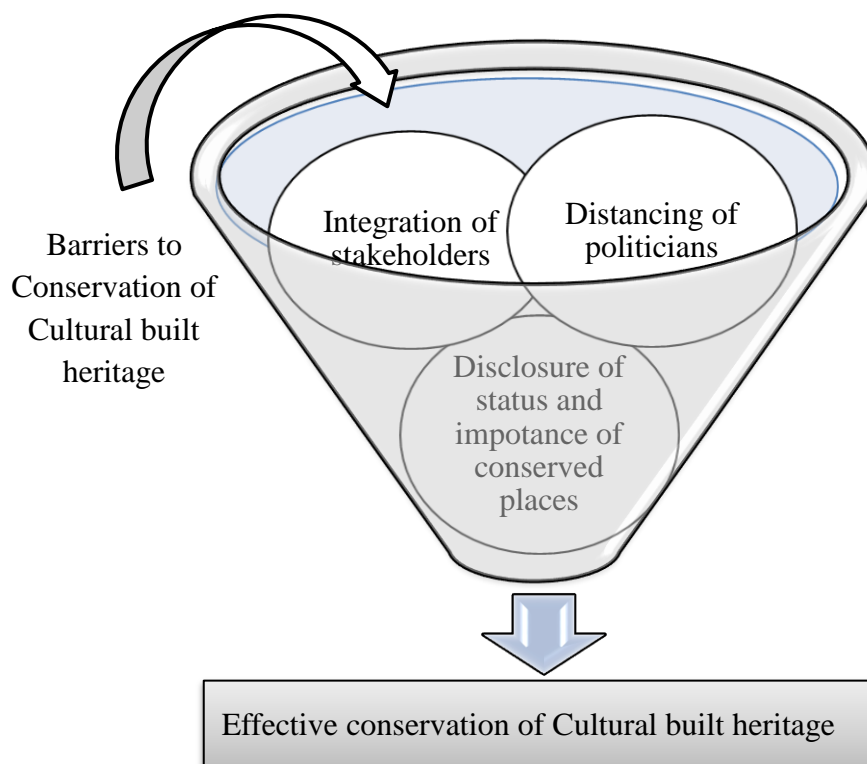


Figure 6.3 Priorities for conservation of cultural built heritage
(Source: Author, 2016)

Firstly, participants in both Australia and Tanzania argued that politicians should be distanced from the conservation process because their immediate political agendas are often not aligned with the protection of built heritage. This could result in a reduction of the bureaucratic procedures in the heritage sector that frustrates those wanting to access support and incentives. Heritage government officers and practitioners would be free to direct conservation efforts to the cultural built heritage with utmost importance to the local, national and international community and, specific to Australia, the state/territory communities. There was a general agreement that future plans for conservation need to be consistent with professional ethics and standards, since it is important for the stakeholders to know that politicians, decision-makers and others are not abusing their statutory powers, especially when the country's heritage system is at stake. Consequently, the community's expectations of the available heritage legal frameworks and conservation techniques could be put forward for the betterment of future generations.

And I think with councils, often the bureaucrats are often right across the whole scenario. They understand heritage and regulation and all that but they're actually hindered by the councillors, the elected politicians. (Participant QLD06)

Well, potentially, but if I own the twin of that in Canterbury, then I have no restriction on me at all, I can do whatever I like to it. So, in a sense, the issue really comes back to something about true consistency. If we're going to have why, it shouldn't be at the whim of the politicians, if we're going to seriously look at the way we legislate for these sorts of things and that there's going to be fairness almost in the attitude that we take to people and I think that - it comes back to links that you've got to do all of this [decision] without before development occurs and independently or otherwise it's not going to happen. (Participant NSW04)

I can say that everyone has taken part in destroying this hope. If there is a mistake, everyone has contributed to it, but basically I think the Ministry and the Department of Antiquities. We have been telling them that they should look back to the law which exists for these properties. So that it [the heritage system] becomes friendlier than it is now. (Participant DSMI06)

Sometimes I try to think that we really need a behaviour and attitude policy to follow the rules and regulations. (Participant ZNZ05)

Secondly, stakeholder integration creates greater efficiency in conservation projects. In order to address the barriers associated with the conservation of cultural built heritages, suggestions from the study participants included the use of a participatory approach by conducting community consultation meetings. These meetings should bring together all of the decision-makers around the table so that the conservation decisions reached will include views from

all stakeholders. There is a lesser chance of conflicting interests and expectations when there is clear communication among the private sector, government heritage officers and the community. Moreover, it was advised that heritage consultants should conduct thorough client–consultant arrangements through which the private and community sectors will be convinced of the best available conservation techniques. They will also be informed about the available legal heritage arguments that they have to fulfil in order to get approvals to alter their properties.

I'll just give an example of one that we just did yesterday. We said to the client, "We can't support it on the basis of which you've shown us in these drawings, and unless you change it or come into our office and work with us to change it to something decent, we won't support it." (Participant NSW02)

I don't have very many clients who are interested in other development outcomes and, more particularly, in getting approval, getting that magic red stamp on their drawings. To give them credit, they're at least in the main accepting of regulation and usually don't want to completely trash a place. But, that's a long way from being actively engaged in and appreciating a heritage place for the sorts of aspects of significance that we appreciate it for. I don't know where that takes us. (Participant QLD02)

Now we are trying to involve the number of people to make sure that the decision which has been released is not only for the Stone Town... the municipal council has been reshuffled, has been redesigned in another way that is going to involve the participation of every stakeholder. (Participant ZNZ05)

Yeah, every department has to integrate with the ministry concerning the planning and conservation of these heritage buildings so as to have one stand or to have one plan. We cannot cater to or we cannot solve this problem without integration. (Participant DSMI05)

Lastly, the decision-making for listing a property should involve full disclosure in terms of the status and importance of conserved places instead of having heritage significance listed at several levels with a very brief superficial history as there is a professional view of what heritage is and there is a lay view, which sometimes differ quite a lot. In Australia, participants suggested the decision-making process should effectively implement the Burra Charter's standards and procedures and in a way that stakeholders in the conservation process will be able to have a common understanding of the values of places worthy of legal protection and conservation, whilst the Tanzanian participants recommended heritage legislation should involve conservation projects that raise the awareness of the stakeholders in the private sector and in the broader communities about the importance of retaining

cultural built heritage and what it can do for economic development. Both strategies are believed to allow for the proper assessment of economic viability and adaptability to new uses of the property, as this is one of the key factors that will influence heritage owners to take pride in conservation of cultural heritage. The participants further recommended that the major misconception that conservation slows down development could be minimised through education.

We can find a balance, you can still get what you want, but with much more protection of what is there rather than the way you are doing it – just destroying, completely gutting internally and all this stuff. So in many cases, I could manage to make them agree to what I'm saying or convince them to the point that they won't be able to get approval, firstly, and... I think the main thing is if you just tell them in the current controls and LEP provisions, you won't be able to get approval and if you demonstrate this won't happen, they agree to make some changes. (Participant NSW03)

Try to make people understand that in an urban context heritage preservation does not need to stand in contradiction to development. It should actually be part of an organic development that needs to progress, to economic progress, to society, and to sustainability. I think it is something that could be in people's head; this idea could be felt by people on every level of the community from decision-makers to city dwellers. That would be invaluable. (Participant DSM03)

They [heritage owners] don't care if the building is broken or not because they can move to another building and stay. So the carelessness of the conservation of the Stone Town is from the local community. You can say give education so that they know that this thing can get broken or damage because there is a value there. (Participant ZNZ02)

From a local perspective I think fundamentally its education that is the key. It's just talking to the community and getting people there interested. And then come and fund it – we need the money, but we won't get the money without the community support and certainly on the Gold Coast where we're dealing with a community that often don't think there is any heritage on the Gold Coast and what is on the Gold Coast isn't worth much because it's only fairly recent, so you're trying to get those sort of attitudes to change. (Participant QLD04)

In summary, each participant in all focus groups and interviews was asked to identify a single factor that needs to be tackled first by the decision-making for the conservation of cultural built heritage. The discussion associated with this theme was aimed to assist the empirical analysis and interpretation in an effort to determine conservation priorities needed to achieve a sustainable heritage management system in Australia and Tanzania. Similar suggestions were provided across all sessions and three key priorities for built heritage conservation emerged. These are shown in Figure 6.3. The highest priority, as stressed by participants, is

the distancing of politicians from conservation decision-making because their influence and neglect is the root cause for the acceleration of demolition by neglect or decay of cultural built heritage. In fact, on 23 June 2015 ABC News online reported, under the heading ‘Heritage Tasmania expert David Scott resigns blaming political interference,’ that improper political and personal motivations are hindering conservation decision-making related to the listing and removal of heritage properties in Tasmania (Appendix D). Thus, it was observed that politicians tend to separate conservation decision-making on the one hand and heritage management policy and practice on the other. As Participant ZNZ01 stated, *‘We can talk a lot but we cannot solve this problem nor have a solution because of these top decision-makers, they don’t understand the importance of heritage.’*

6.2.6 Future planning approaches to address perceptions of heritage stakeholders

During this study it was found that cultural built heritage was understood as a broad thematic area that includes a range of elements such as physical structures and environments that have different attached values. Views on the conservation of cultural built heritage thus vary depending on specific thematic topics and stakeholders’ view and perceptions. Therefore, views on the conservation of cultural built heritage were defined by stakeholders’ roles in society, such as local community members, private owners, estate development companies and governments. Generally, all of the stakeholders had positive views of the conservation of cultural built heritage, with slight differences influenced by their positions, as discussed in the following subsections.

6.2.6.1 Government administration and political systems

It was reported across all focus groups and interviews that the Australian and Tanzanian governments are the central decision-makers for all matters related to the managing of heritage buildings, monuments and sites. The two governments are seen as the ultimate custodians of all heritage policies and legal frameworks (see Sections 4.4 and 5.4) guiding the identification, listing and conservation of cultural built heritage. However, it was reported that heritage legislation does not translate into sustainable conservation practice because of the multiple structures and divisions involved in the management of cultural built heritage. For instance, on the Tanzanian mainland, cultural built heritage is in the custody of two ministries: the Ministry of Lands, Housing and Human Settlement Development and the

Ministry for Natural Resources and Tourism. The Department of Antiquities is under the Ministry for Natural Resources and Tourism, which does not have any mandate for land and built resources. In Australia, the effectiveness of the three-tier management system was perceived by most of the participants to have diminished because most government decision-makers are driven either by political influence or neglect.

But at the end of the day who decides is not the Antiquities Division but it is someone above the level of the Antiquities Division who makes a decision. (Participant DSM)

So you've got three separate systems that simply aren't coming together and yet all three are intrinsic to the management of cultural built heritage. Neither group – none of those three groups for balance are looking towards a consensus. They're all looking past each other and nothing can get done in that kind of atmosphere. (Participant NSW02)

As a result, the complexity of the two countries' legislative frameworks has been creating confusion among implementers, leading to reduced effectiveness for the intended contexts. In most cases, decisions made by the government holding statutory power directly affect the conservation of cultural built heritage. This is because the governments' operations that affect built structures and the environment are administered by several different advisory bodies, with different social and political priorities and legislation. This acts as an inhibitor to the implementation of conservation plans for cultural built heritage.

People [stakeholders] talked and discussed and signed documents [conservation plans] but at the end of the day the government said, "This is our land so we will do what we want to do," then they just take off. (Participant – ZNZ07)

Most areas now have legislative frameworks in place that provide protections for places which are identified. If you go down to the local government level, it can be very different in different parts of the state. So that may mean some compromise that ultimately will damage or destroy some heritage components. (Participant QLD04)

This problem could be resolved by introducing an integrated management plan. It is evident from the focus groups and interview discussions that this is important as conservation will never be effective without the participation, collaboration, engagement and involvement of the various stakeholders in the heritage sectors. This approach will allow the decision-making process to be supportive of the broader values and conservation interest created through a government-private-community partnership. Moreover, the government should involve and incorporate guidance from heritage experts when planning for property improvement and the legal protection of heritage. An example of an influential document that does this effectively

is Australia's Burra Charter (Australia ICOMOS, 2000), which stresses the cooperation of stakeholders from all disciplines in the heritage sector to contribute to safeguarding cultural heritage for present and future generations. The legislative management system should encourage transparency by providing for a third-party appeals based on merit. Eventually, the integrated management plan could remedy the general mistrust of government role because other stakeholder groups would feel that they are part of the conservation decision-making.

6.2.6.2 Private owners and estate development agencies

In all fieldwork discussions it was reported that although the government owns the nation's land under Tanzanian public land law and Australia under crown land legislation, the buildings on the land are often privately held by citizens and estate development agencies under leasehold, permit or licence. As discussed earlier, around 90 per cent of heritage buildings, monuments and sites in Tanzania and Australia are privately owned. This nature of ownership has significant implications for heritage conservation process. In most cases, the owner's decisions about their structures are influenced by economic value or income earned or anticipated. As noted by a Tanzanian participant: *'One issue in Dar es Salaam... no one [private owners] will want Antiquities to tell him you cannot touch it...'* (Participant DSM03)

I think [Participant QLD05] is right in saying that the community drives politicians but to some extent there's a commercial imperative driving politicians that overrides things like heritage conservation. (Participant QLD06)

Like Jamhuri Street and Samora [conservation area], I know about two or three buildings which were all buildings that were used for cultural heritage but now are used for different purposes. One is an office building and the other one was changed into a mall, thus they are no longer cultural heritage buildings. (Participant DSMI05)

Thus, acknowledging the fact that most of the cultural built heritage is owned by individuals and private organisations, the heritage legislation is vital. The government should put in place appropriate incentive schemes that would encourage owners to conserve their properties using economic gains as a key driver. As Jepsen and Eskerod (2009) suggest, incentives such as monetary rewards and commending stakeholders' conservation efforts are meaningful. This study's participants also suggested that the government or responsible organisations should introduce tax incentives for all privately owned heritage structures and conservation heritage funds for the listed properties as well as acknowledging or praising stakeholders' conservation efforts.

Yes, I agree with everything everyone's said, and it is some incentives and I think it's a variety, which is coming out of this conversation too, that it's to do with, you know, taxes and maybe grants and planning relaxations and so it's probably a multitude of incentives. (Participant QLD03)

So I must have incentives to cover for that what is there [repair cost] or some other kind of incentives can work, for example, if they praise sponsorship of National Housing for this or we have done [for conservation], we will be proud and that more conservation will take place. (Participant DSMI06)

Moreover, the decision-making process should be able to generate personal values to allow connections between the private owners and their place. Whether it is a family or just a personal connection that interests people in the built heritage, engagement was thought to be another approach to get people involved in conservation. This gives them some sort of ownership of the process by gaining their buy-in the process and participation in the decision-making. All of these innovations would help new generations to appreciate the significant values attached to the authenticity and integrity of cultural built heritage, just like the previous generations. The transition from restriction to appreciation of private owners' heritage values in the legislative framework would inspire their involvement in built heritage conservation.

6.2.6.3 Local community members' knowledge and participation

It was reported in all discussions that the conservation of cultural built heritage is greatly influenced by the *perceived* relevance and value attached to particular heritage assets by members of the local community. The heritage sector should take into consideration the local community's knowledge and involve them in the decision-making process so that local people draw value from the built heritage that is being conserved on their behalf. When local people feel that they have a true stake in the heritage sector, they promote and integrate built heritage conservation into their daily cultural, social, economic and political activities. De la Torre (2002) argues that heritage sectors should create programs that support partnerships between the community, private and government sectors, such as partnership acts enabling features of heritage conservation framework. However, the participants thought that it might be very difficult to implement community outreach programs about conservation unless the heritage sector is decentralised to allow local municipalities or communities to have greater control regarding conserving their built heritage.

Those stakeholders who are related to any given heritage are not just communities. I

mean, the government, institutions, individuals are all those who can be local to a place or even strangers to a place so long as they have some connections to the knowledge about this particular heritage we are talking about. For example, I think about three or four years back we had the grandsons of David Livingstone coming all the way from the UK to Tanzania, and trying to trace the route that their grandfather passed. (Participant DSM01)

They need to understand and find people who have knowledge of the culture, of heritage, to tell them the importance of those things, their values and things like that because if we don't work together we can't organise a lot but at the end of the day we just stay there, hang there and just go back home but the function is not actually valuable to the people. (Participant ZNZ01)

I'm not a great expert on legislation, I'm afraid, but I just feel that community involvement and community education are absolutely critical; that if the community is not onside then you're not going to get the politicians or the decision-makers acting positively for heritage. I think it's very difficult in our liberal economic state that - where the focus is totally on the individual and not on community, I find it very difficult to actually deal with that, I guess. (Participant NSW06)

There's an unresolved tension between the rights of the individual and the rights of the community that is behind the whole heritage scene. That is, the individual's got a right to manage their own property, you know, make a profit out of it and look after it. The community perceives its right to actually conserve the property and in many cases prevent the individual from their rights in order to preserve the building for future generations. So that's the sort of backdrop behind when I was working with DEHP [Department of Environmental and Heritage Protection]. (Participant QLD06)

In summary, community participation in the development, investigation and assessment of built heritage is essential. It was observed that conservation legislation and decision-making throughout Australia and Tanzania emphasises the colonial built environment that embedded the brutality, pain and struggle experienced by different groups in society. Therefore, many in the community, for example local people or migrant groups of non-white backgrounds, tend not to support the nomination of such heritage properties, since their perceptions of value have no standing in the existing system of the conservation of cultural built heritage. The problem could be addressed by both the government heritage officers and heritage consultants involving the community in investigating the history of the place that they are looking at before they try to make changes to it. In this case, the community would become aware of their latent attachment to the place themselves through involvement in the process that the evaluators go through; thus, they will be more likely to value and keep a place for the good of all (local, state and territory, national and international communities). The decision-making process should provide attractive supports for them to do so. For example,

as stated by Lynch (1975), allocating some abandoned historic buildings and sites for community use could attract private interest that leads to profitable investment.

6.3 Decision-making framework for the conservation of cultural built heritage

The purpose of this thesis is to explore what drives the conservation of cultural built heritage, with a specific focus on understanding stakeholders' perceived barriers to and motivations for built heritage conservation in Australia and Tanzania. This chapter reports on an original empirical investigation using qualitative data from four focus group discussions conducted in Queensland and New South Wales in Australia, and Dar es Salaam and Zanzibar in Tanzania and, specific to Tanzania, two in-depth interviews conducted in Dar es Salaam. It provides empirical support for the long-held and often stated view that built heritage conservation is strongly affected by stakeholders' diverse perceptions (for example Crocker and Lehmann, 2013), particularly the values and interest placed on heritage sites (De la Torre 2002) and the impediments (physical and non-physical factors) affecting the conservation decision-making process (Hussein *et al.*, 2014). In analysing the results and findings, the chapter did not just present a summary of participants' responses to certain questions contributed during the focus groups and in-depth interviews discussions but further attempted to convey the degree of passion with which contributions were made.

The empirical data analysis, interpretation and findings have demonstrated there are distinct limitations in the Australian and Tanzanian heritage sectors: their decision-making processes are explicitly based on the economic value attached to heritage places, ignoring other important heritage values identified by stakeholders, and the barriers to and motivations for effective management of Australian and Tanzanian cultural built heritage. The need to develop a sustainable system for built heritage conservation at the two countries' local, national and international levels (as well as state/territory specific to Australia) is apparent and is steadily growing. Although stakeholders' perceptions of factors that act as barriers to the motivation for conservation of cultural built heritage are known, the integration of these two drivers in the decision-making process is inevitably complex and difficult.

During the focus group discussions, stakeholders mentioned various constraints perceived as conservation barriers to sustainability in the conservation of built heritage. These included

financial survival in a *laissez-faire* society, the private ownership of cultural built heritage, poor implementation of heritage legislation, political influence and negligence, contention within heritage discourses, lack of involvement of stakeholders in conservation decision-making, poor management of heritage inventories/lists, inadequate education and training and the impacts of modern technologies and materials in the built environment. Based on such barriers, heritage stakeholders have found themselves supporting alterations and demolition of heritage buildings, monuments and sites. This occurs despite the Australian and Tanzanian built heritage sector's understanding of the importance of following the existing legislation, principles and guidelines related to the conservation of cultural built heritage. As such, perceived conservation barriers are seen as factors affecting the management of cultural built heritage and, most importantly, the conservation decision-making process. That being the case, if the heritage sector wants to achieve sustainability in the conservation of cultural built heritage, the Australian and Tanzanian heritage sector needs to address the diverse interests of stakeholders and pay attention to the factors that motivate heritage stakeholders.

This study revealed that providing financial incentives as motivation for stakeholders is justifiable, as they specifically reduce the burden of the high costs of maintenance and property taxes associated with the ownership of heritage places. However, recognising both the personal and individual values of private sector stakeholders in combination with promoting a sense of place for stakeholders in the community would make heritage conservation worthwhile for stakeholders who are not motivated by economic and financial considerations. The acknowledgment of stakeholders' interests, such as aesthetic values, sense of history and attachment to the built environment, creates a powerful tool for the protection of Australian and Tanzanian built heritage. In order to operationalise the outcomes which stakeholders consider to be factors motivating the effective management of cultural built heritage, the heritage sector needs to develop a more structured approach from what the study participants in Australia and Tanzania termed an 'holistic approach' and 'conservation totality' respectively. The more appropriate term *community heritage discourse* is an approach that could frame mainstream conservation policies and reinforce the decision-making processes. CHD leads to the establishment of a holistic management system that enhances the heritage value-based approach and achieves sustainable development whilst maintaining stakeholders' collaboration in the conservation of cultural built heritage.

In an effort to bring about sustainability in the built environment, the planning system has to become conscious of the social, economic, environmental impacts and the importance of up-keeping cultural heritage resources. In light of this situation, as noted by this study participants, heritage stakeholders appear to be increasingly restricted to the assessment of significance aspects of cultural built heritage (see Section 2.2) rather than expressing not only the cultural connection of the past and present but also evolving future contemporary communities. It is from this perspective, CHD intends to readdress the balance by finding ways in which the decision-making process management systems is capable of involving professional and non-professional stakeholders from the private, public and community groups in collaboration with different levels of government to facilitate a positive impact for the conservation of cultural built heritage. CHD makes all individuals and groups in the heritage sector key players by designing a broader approach that enables cross-sectorial flow of knowledge in a decision-making process aimed to bring out shared understanding or common goals that take into accounts diverse stakeholders' perception of the policy and practice of the conservation of cultural built heritage.

It should be noted that CHD is achieved only when the individual interests of all stakeholders are met regardless of their impact on built heritage conservation. For instance, the Australian three-tier approach to the conservation of cultural built heritage was designed to incorporate holistic meanings and values of stakeholders from the private, government and community sectors. In CHD, decision-makers enact heritage legislation that upholds development interests that enable private owners to achieve economic benefits from their cultural built heritage. However, this conservation motivation is often halted by planning controls imposed by the government or third party appeals/rights (community) when proposed new works have potential impacts on the conservation of the authenticity and integrity of significant heritage values. It is clear that implementation of community heritage discourse is difficult. The history of heritage movements in Australia has consistently shown that when stakeholders become informed about new conservation management they become supportive of it (Hussein *et al.*, 2014), while in Tanzania, given the history of demolition by neglect, the data analysed implied that a participatory approach is a way that could alleviate practical problems faced in the current decision-making process while working on developing a sustainable approaches to the conservation of cultural built heritage.

It is evident from the discussion that the current literature and management systems have failed to reveal or tackle, respectively, the complex barriers, conflicting interests and development uncertainties in the decision-making process. Figure 6.4 shows the flow of a conservation decision-making framework that could significantly influence and improve the conservation processes of cultural built heritage in Australia and Tanzania and, indeed, more universally. The goal of the framework is to help formulate priority areas that will act as initial solution for future planning of built heritage conservation. The framework reveals how stakeholders' relationship management gives rise to effective conservation decision-making for the sustainability of cultural built heritage. The proposed decision-making process is depicted in three stages. The first stage involves the identification of management approaches for cultural built heritage and key stakeholders, who are stratified according to the factors that act as motivations for and barriers to the conservation of cultural built heritage. In turn, it enables the decision-making process to establish priority areas and common approaches relevant for the identification, assessment and management of cultural built heritage, which are reflective of stakeholders' interests, experiences and knowledge associated with conservation management plans.

At the end, this proposed framework facilitates the adoption of a collaborative management system that supports the alignment of multiple assessment criteria for determining the authenticity and integrity of significant values, which cannot easily be reconciled, considering the complexity of stakeholders' perceptions. The figure further illustrates that there is an increased possibility of eliminating the impacts of stakeholder perceptions of conservation of cultural built heritage when more than one stage in this framework is applied simultaneously. Drawing from the original empirical investigation, this paper conservatively concludes that without a stronger decision-making framework, the future efficacy of the conservation of cultural built heritage in Tanzania and Australia remains questionable, providing fewer benefits to the stakeholders than it might.

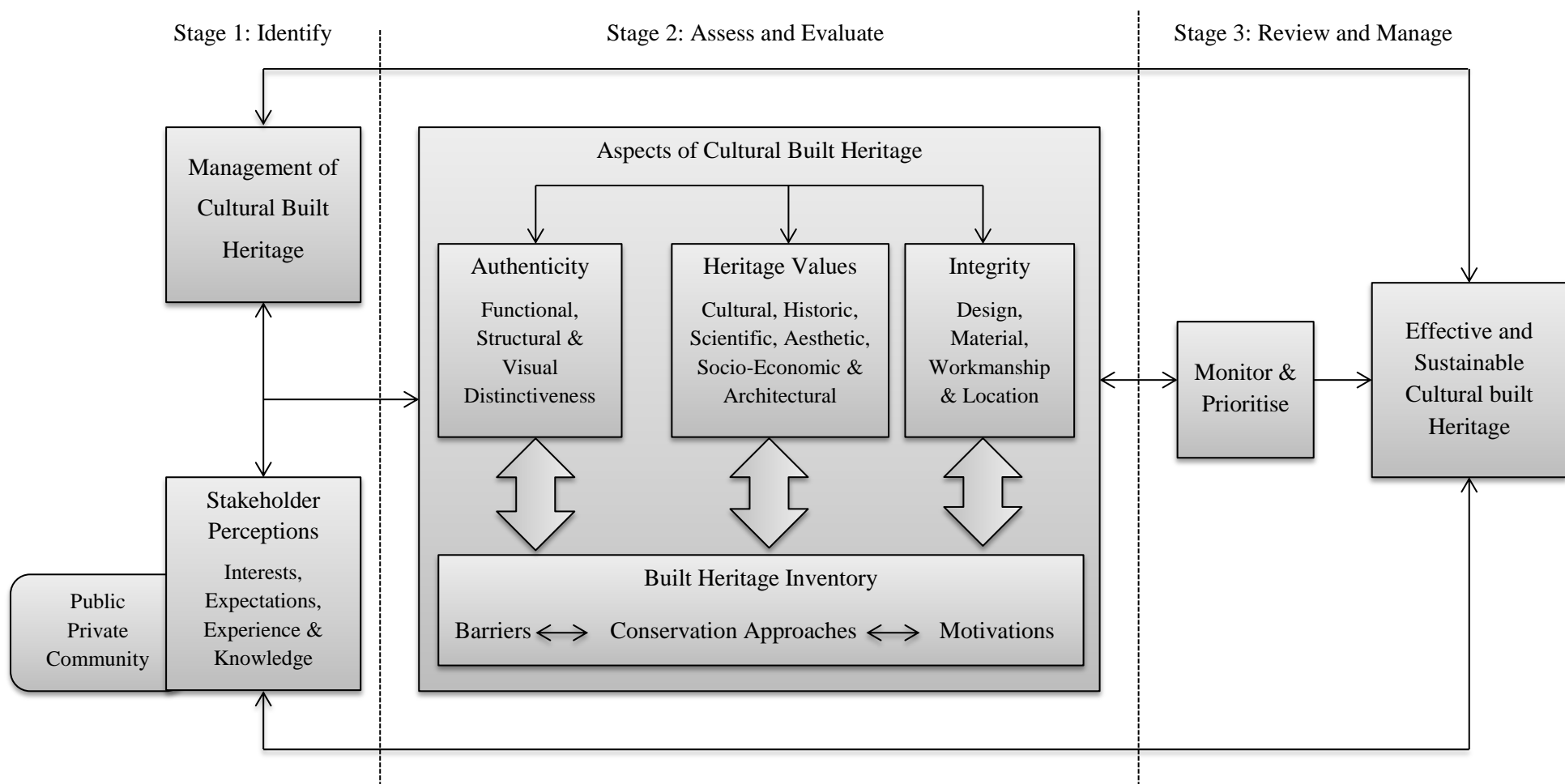


Figure 6.4 An iterative sequence for effective conservation of cultural built heritage generated from empirical research
(Source: Author, 2016)

6.4 Conclusion

As discussed in Chapter 3, the data collected from specific focus groups and in-depth interviews were used to answer the main question: *what drives the conservation of cultural built heritage?* This chapter presented the empirical analysis, interpretation and findings of the phenomena of stakeholder perceptions and the driving factors in the decision-making process for the conservation of cultural built heritage, as discussed in the literature reviews. The results from fieldwork indicates the decision-making process is un-inclusive and does not cater for the complex and diverse perceptions of stakeholders. A critical issue arising from the results is that if stakeholder perceptions remain unaddressed the conservation processes, the Australian and Tanzanian cultural built heritage will continue facing demolition by the way of neglect. Figure 6.4 shows an iterative sequence for the effective conservation of cultural built heritage model that was generated from this empirical research. The model takes into account a new heritage paradigm called ‘community heritage discourse’ (CHD) – it portrays a decision-making process as a cluster of sustainable conservation with a focus on stakeholder perceptions, rather than facilitating the inflexibility of the policy-development for heritage conservation. Chapter 7 presents the second part of Stage Three analysis and reflection (Figure 1.1). This chapter provides overarching discussion and general conclusions by synthesising this thesis’s conceptual and empirical framework in relation to the research question, aim and objectives. The discussion is followed by implications for the theory, policy and practice derived from the findings as well as limitations and recommendations for areas for further relevant research.

CHAPTER 7: DISCUSSION AND GENERAL CONCLUSION

A nation lives forever through its concepts, honour, and culture. It is for these reasons that the rulers of nations must judge and act not only on the basis of physical and material interests of the nation but on the basis of the nation's historical honour, of the nation's eternal interests. Thus: not bread at all costs, but honour at all costs.
(Codreanu, 1936)

7.1 Introduction

The study set out to explore the concept of the conservation of cultural built heritage, with a particular focus on stakeholders' perceptions regarding the nature of decision-making in the Australian and Tanzanian heritage management systems, comparing the diversity of issues that motivate the evolution of significant values attached to the authenticity and integrity of cultural built heritage and the interventions such as priority areas needed, the impacts of factors that act as their conservation barriers (Chapter 1 and 2). A qualitative case study was developed explaining the arguments in support of Australia and Tanzania as case study areas and the use of focus groups and interviews as the data-collection method, gathered through a selection of stakeholders (key informants) who are the unit of analysis (Chapter 3). The contexts of Australia and Tanzania were chosen as loci for this PhD study because of their shared narrative of history illustrating how colonialism shaped the planning and development of cultural built heritage as well as changes in perceptions, time and use that occur in the broader society over the last 200 years (Chapter 1, 3, 4 and 5). The general conceptual and theoretical literature along with the empirical analysis, interpretations and findings led to the identification of key themes that contributed to the understanding of stakeholder perceptions of the meaning of significant values attached to the authenticity and integrity of cultural built heritage, conservation barriers, motivation and priorities in the Australian and Tanzanian heritage sectors (Chapter 6). In this chapter, the main findings with regard to the research questions and objectives are summarised. The following sections contains a discussion of how the different themes of the findings are linked and contribute to the current body of knowledge (theory, policy and practice) in the conservation of cultural built heritage. Through this process, general conclusions and recommendations are developed to provide a basis for future research into the conservation of cultural built heritage.

7.2 Discussion

A qualitative research study was conducted to investigate the practical views of stakeholders

on the issues that motivate the transformation of values and the factors that act as barriers in the conservation of cultural built heritage in Australia and Tanzania (Chapters 2, 4, 5). As described in Section 1.3, five objectives were identified in order to address the thesis aim:

- (1) To *establish* an overview of cultural built heritage, conservation and stakeholders' perceptions in theory and practice;
- (2) To *explore* the movement and current practice of the conservation of cultural built heritage in Australia and Tanzania;
- (3) To *identify* stakeholders' involvement in the conservation processes of authenticity and integrity of significant values of built cultural heritage;
- (4) To *investigate* the relationship between stakeholder perceptions and conservation, and identify the priority areas required to ensure effective and sustainable management of cultural built heritage; and
- (5) To *develop* a theoretical contribution and recommendations to support theory, practice and policy for the conservation of cultural built heritage in Tanzania and Australia.

The literature review highlighted that the meaning underlying the concept of conservation of built heritage is not influenced only by a set decision-making process but is also a response to stakeholders' interests and perceptions as constructed from their knowledge and experience. Specifically, it was observed that the evolution, development and transformation of cultural built heritage are strongly influenced by the interests and perceptions of stakeholders in the heritage sector. However, this situation has stirred discussion among stakeholders regarding built heritage conservation decision-making, mostly focusing on the perspective of cultural built heritage values, the history of heritage conservation and its impact on safeguarding built heritage structures. Despite this, a knowledge gap regarding what drives conservation of cultural built heritage was identified as a universal theme. This suggested that only the perspective of stakeholders who are directly or indirectly involved in the conservation of cultural built heritage can address this gap. Thus, an empirical investigation was conducted in the two case study loci to invest and clarify this universal theme.

7.2.1 Summary of the empirical analysis, interpretation and findings

A list of 100 potential participants who adequately represent the heritage stakeholders in the country (50 in Australia and 50 in Tanzania) was compiled. Random selection was then used

to identify ten potential participants involved in the conservation of cultural built heritage based on technical skills, professional field, experience and level of decision-making, who were then invited to take part in each focus group discussion. Primary data were obtained from heritage stakeholders through four focus groups (n = 26) and two in-depth interviews (n = 2). A research questionnaire (Appendix A) was developed to establish key themes which contribute to the understanding of stakeholders' perceptions of the meaning of significant values attached to authenticity and the integrity of cultural built heritage along with the conservation barriers, motivation and priorities in the Australian and Tanzanian heritage sectors. A research questionnaire was administered consisting of a list of questions that was used in all focus group discussions and the same applied to the in-depth interviews. The data analysis and findings process led to the identification of six themes which are summarised in Table 6.1 (see page 157). While Chapter 6 provides more detail about these findings, a broad discussion of the six themes generated by the responses follows.

Theme 1 Definition of cultural built heritage

The most significant finding was that participants were of the opinion that the concept was confusing and redundant as different perspectives were consistently offered to the statement during the focus groups. Some stated that each term, i.e. 'cultural' 'built' and 'heritage,' needs to be defined since they may be interpreted as having different meanings (see Chapter 2). Others stated *cultural* is an adjective to clarify built heritage and thus assigning the term *built* should be rephrased to 'cultural heritage' or 'built cultural heritage'. This perception is obviously influenced by the international charter and documents such as UNESCO 1972, the ICOMOS Burra Charter of 1999 and the Nara Document of Authenticity of 1994, whose definition of *cultural heritage* is associated with groups of buildings, monuments and sites. Furthermore, there was a level of consensus among participants that the terms 'cultural built heritage' and 'built cultural heritage' have been imposed based on the narrative and meaning attached by cultural groups and thus varies between and across societies and professions. For example, during the focus groups and interview discussions comments were made in relation to this, such as: '*cultural built heritage is an acceptable term*' (Participants NSW02); '*I'm thinking of it as a broad landscape heritage*' (Participant QLD01); '*Its emphasis is on the built culture*' (Participant ZNZ03); '*Identification of built heritage [is] according to the process and procedure of designation*' (Participant DSM04); and '*built for the sake of conserving the culture and heritage*' (Participant DSMI06). It was from such responses the title of this thesis as well as its context therein uses the term 'cultural built heritage' to also

refers to 'built cultural heritage' with the aim of reducing confusion that may occur to the readers of this thesis. Additionally, the thesis argues that the use of 'cultural heritage' would not necessary exclude the cultural value of natural areas despite the World Heritage Convention's (UNESCO, 1972) definition (see pages 16-17).

Theme 2 Specific aspects of cultural built heritage

In particular, both the literature review and the study participants identified that significant values, authenticity and integrity are the key aspects of cultural built heritage. Participants in all the focus groups and interview had a long discussion and explained that it is such aspects associated with tangible and intangible cultural elements that create a sense of identity and a sense of community that make a place important to conserve. It was said during the discussions, and supported by the literature, that the aspects of cultural built heritage do not end with a manifestation of the authenticity and integrity attached to certain kinds of values such as social, cultural, economic, scientific or religious values. Since built heritage represents human development, its aspects need to effectively reflect the changes in time and use that occur in the built environment (Avrami, 2011; Tweed and Sutherland, 2007; O'Hare, 2004; De la Torre, 2002; Lowenthal, 1985). It was concluded that communities normally reshape and reform significant values to display the memories, narratives and identities in the cultural landscapes. For example, participants in both focus group discussions and the in-depth interview noted that the Australian and Tanzanian cultural built heritage have been built by a multicultural society including local people and newcomers. It was agreed that conservation of cultural built heritage needs to reasonably permit new cultures to build their values on the pre-existing authenticity and integrity of the historic fabric. This perception is in conformity with Lowenthal's (1985) and Lynch's (1972) views that the conservation process for safeguarding cultural built heritage needs to portray the environmental transformation associated with cultural diversity, time and space to allow an inclusive sense of place for both the present and future generations.

Theme 3 Motivations for the conservation of cultural built heritage

To improve the conservation decision-making process, participants suggested that decision-makers should offer motivations, including financial resources such as maintenance and tax incentives; introduce a participatory approach among stakeholder groups; review and update heritage inventories and policies; and introduce a heritage curriculum in the early years of primary school education and improve the current program at higher levels of education.

These insights warrant the ongoing discussion in the literature (See Chapters 2 through 5). Also, participants mentioned the need for the conservation process to recognise the personal values attached to historic places as a new form of value-creation strategy (refer Section 6.2.3.1). Several participants in the Tanzanian and Australian discussions noted private values are self-evidently the desires of individuals/groups to express their sense of self and create a social identity in their communities. This new strategy will stimulate the private sector to develop more interest in and less self-interested attitudes toward conservation, since this stakeholder group has a large share of ownership of cultural built heritage.

Theme 4: Barriers relating to the conservation of cultural built heritage

Suggestions about changes to the process of managing the conservation of cultural built heritage were very similar in both groups in Tanzania and Australia regarding the issue of the balance between heritage legislation and development policies in relation to coordinating the duties of heritage departments and other agencies. Primarily, this is because their current roles and responsibilities conflict (Boyne, 2002). For example, in Tanzania, the Ministry of Land, Housing and Human Settlements Development (MLHSD), the Ministry of Natural Resources and Tourism (MNRT) and the Antiquities Division lack an integrated plan for conservation due to political influence. Having the three departments working independently impacts negatively on the cultural built heritage management and hence on its conservation. Similarly, in Australia, it was mentioned by a few participants that politicians who want to stay in power tend to vote against proposals for any privately owned properties being listed in heritage registers because the family home is considered sacrosanct in Australia. As result, participants indicated that conservation plans tend to be focused on safeguarding natural and Indigenous heritage (cf: Spenceley, 2012; MacKee *et al.*, 2012; Lwoga, 2011; Lush, 2008); and Jones and Shaw, 2007).

It is also worth noting that while participants provided insights into the difficulties faced in conservation process, conflicting issues arose when uncovering the knowledge about built heritage management. The in-depth discussions stated equally that conserving buildings that belong to the previous generations' culture is very challenging, especially in places associated with a culture of racism, segregation and oppression (Amar *et al.*, 2016), for example, as was practised during colonialism (Rwiza, 2013; Banivanua-Mar and Edmund, 2010; Bissell, 2011; Petrie, 2005) and, to a lesser extent, cultural diversity (Fincher *et al.*, 2014; Tweed and Sutherland, 2007; Boer and Wiffen, 2006; Kamamba, 2005), such as where

new migrants or a new generation do not see the need to be involved in conservation because they feel that their culture is not complementary to the historic environment of their new home. Other important issues facing conservation include a lack of awareness in the community, development pressure, private property regimes, green building schemes, modern material and technologies and inadequate heritage education.

Theme 5 Priorities for future planning for heritage conservation

The in-depth discussions confirmed that attitudes towards the conservation of built cultural heritage are related to stakeholders' perceptions. This finding had already been established in the literature, which noted that the historical environment is not static because it adapts to the changes in perceptions, time and use that occur in the broader society (Owens, 2012; Spearritt, 2011; Brennan *et al.*, 2007; O'Hare, 2004). Thus, the issue facing conservation process arises from conflicting perceptions about cultural built heritage (Ichumbaki, 2012; Irons and Armitage, 2011; Mabulla and Bower, 2010; Throsby, 2007). Any change in stakeholders' perception leads to changes in understanding of the authenticity and integrity of the significance value of the historic environment. Australian and Tanzanian participants noted that heritage legislation and decision-making emphasises the conservation of colonial built environments rooted in brutality, pain and struggle. The history of unresolved trauma of colonial cultures has continued to have overwhelming effects on stakeholders' perceptions of the conservation of cultural built heritage. To put it briefly, as noted by Nightingale (2012), such colonial settlements have evidently perpetuated cycle of oppression of racial others in terms of social, political, economic and health opportunities in the current built environment. Therefore, Amar *et al.* (2016) revealed that recognising the cultural and psychological ramification, as part of assessment criteria for built heritage conservation, opens ways for stakeholders to be proactive in the area of built heritage conservation.

For example, different groups within the country celebrate Australia Day differently: to some it is a day of prosperity and it was celebrated by the provision of modern architecture and infrastructures and built environment (Hussein *et al.*, 2014). To others, however, especially those with an Indigenous background supported by members of other cultural groups, the day is remembered as 'invasion day' due to perpetuation of inequality or 'survival day' marking the endurance of traumatic memories experienced by past and present generations in the colonial built environment. While Tanzania's Independence Day is celebrated as freedom and again looking at the built environment realm, it remarked the changes in Tanzania master

plan schemes, which accelerated demolition by way of neglect of historic built environment due to the traumatic memories inflicted by Europeans and Arabs. The ability to recognise that the ramifications of colonialism are part of the history and identity that connects the current generation with those in the past and future could instigate stakeholders to not distance themselves from the rhetoric of colonial discourses. Therefore, it is suggested that conservation process should integrate stakeholders' perceptions that form meanings and narratives used to create sense of belonging and sense of place in cultural built heritage as well as the dynamic broader society.

Theme 6 Addressing stakeholders' perceptions

In the discussion following the question about 'future plans for built heritage conservation,' it was noted that the heritage sector needs to consider establishing a *community heritage discourse* (CHD) for the conservation of cultural built heritage. Undeniably and appropriately, there exists a strong positive relationship between stakeholders' perceptions and built heritage conservation, and hence how the implementation of decision-making is embodied into the heritage management system. Therefore, addressing the barriers and motivators to built heritage conservation using CHD would reduce the impact of stakeholders' perceptions on the decision-making process. However, it would not succeed in creating an effective and efficient heritage management system, since the current heritage system would not lead to recognising the differences existing in the private, public and community sectors as detailed in Section 6.3. However, in an ideal environment, CHD would create sustainable approaches to built heritage conservation as its decision-making process would ensure heritage assessments do not favour any one group of stakeholders. Since the process would involve heritage experts with unbiased heritage interest, knowledge and experiences and decisions about conservation would be effectively communicated to all of the stakeholders in the heritage sector. These empirical findings concluded that, with utilisation of CHD approach and the iterative conservation framework (see Figure 6.4), the heritage sector could subsequently derive sustainability in the management of cultural built heritage.

In summary, three categories of key heritage informants from the government (public) sector, the private sector and the community sector from both Australia and Tanzania provided the answers to this research question of what drives conservation of cultural built heritage. The data-collection methods allowed stakeholders to articulate their values, knowledge and

experience about decision-making and the built heritage aspects that are prioritised in the conservation processes. The shared insights provided a better understanding of the policy frameworks and the underlying issues in the management systems that participants deal with in respect to practical applications. As described in Section 3.4, this information was collected through focus group discussions and interviews, which were captured in audio-recordings that were later transcribed, exported in NVivo, coded and analysed through categorisation of themes where a summary of these themes is provided along with the empirical findings followed by their implications for the theory, practice and policy related to conservation of cultural built heritage, and the contribution to the conceptual and theoretical framework will now be discussed further in turn.

7.2.2 Theoretical implications

The foremost major implication that arises from the research findings on the meaning and other aspects of cultural built heritage in the conservation context is that **stakeholders can prompt the articulation and transformation of significant heritage values, authenticity and integrity**. The interests of stakeholders can have constructive or damaging effects. For example, the conservation of a sultanate mansion or colonial administration building is not very high on the list of priorities of the majority of Tanzanian citizens because of the painful memories associated with slave trade activities. As a result of this, historic buildings like Beit Al Ajaib and German BOMAs in Bagamoyo are left in a state of disrepair and ultimately many of these buildings do not survive. This finding demonstrates that stakeholders' interests and perceptions are closely related to the difficulties faced in the heritage sector, and that critical aspects of built heritage (discussed below) may be a mediating factor through which perceived meaning can sustainably influence the decision-making involved in the conservation process. This finding aligns with the theoretical concepts of the late 19th and early 20th centuries by scholars such as William Morris, John Ruskin, Phillip Webb and Alois Riegl, who emphasise the contextualisation of significant values embodied in cultural heritage (Murtagh, 1997; Pevsner, 1975). The development of these theoretical concepts has had a major impact on the social sciences today.

The critical aspect of *understanding significance* as a way of determining the perspective of stakeholder meanings concerning cultural built heritage contradicts conventional practice in the stakeholder literature where heritage value, authenticity and integrity are retained in terms of absolute definite outcomes. This values-based approach has become dominant in heritage

conservation and has been adopted by major conservation authorities, at the local, national and international levels. For example, at the local level, in the Tanzanian focus groups, it was discussed that *significance* is associated with intangible values such as traditional dances, arts and crafts, and therefore the government employs only *Afisa utamaduni* (cultural officers) who have specialised knowledge about *ngomas* (tribal drums/dances). Another example from the Australian focus groups is related to heritage lists, particularly the national heritage list. That list primarily focuses on managing heritage places based on nationally significant values and, as a result, the country has no or few examples of national representation of tangible and intangible Indigenous heritage.

This finding is consistent with previous literature that has revealed the conflicts that occur among international heritage bodies. An international example is drawn from *outstanding universal value* stipulated by the UNESCO World Heritage Centre (Chapter 2), which refers to the concepts of historical, artistic, aesthetic, scientific, ethnological or anthropological significance to past, present or future generations. While the same meaning is adopted by the ICOMOS Burra Charter for significant value, surprisingly a number of heritage places nominated by UNESCO were rejected by ICOMOS either due to reasons such as new inscriptions that did not add new features, references exclusively made to a specific culture/country or because the architecture was considered modest (Jokilehto, 2011). For example, as detailed by Feng (2006), the UNESCO ‘outstanding universal values’ mostly present Western values that do not necessary work well in consideration of Chinese World Heritage landscapes. Similarly, Jokilehto (2006a) provides a detailed explanation of this case along with cases like the Bremen Town Hall, Estonia’s Kuressaare Fortress, the Ubeda and Baeza towns in Spain and the United Kingdom’s St Kilda. This means that the registration of historic buildings, monuments and sites is skewed towards particular aspects of history, can be personal, political or a select group of values, leading to ill-informed conservation decision-making.

It was further found that, as expected, **the perceived meaning of cultural built heritage was related more to the concept of history** than the concept of heritage. That is, history provides a contextual background within which buildings, monuments, sites and objects of heritage significance can be understood, assessed and clearly stated. History, as argued by Ashworth (1994: 13), ‘*is widely useful to fulfil a number of major modern functions, one of which is shaping socio-cultural place-identities in support of state structures.*’ In

this regard, assessing the meaning and aspects of cultural built heritage based on history as narrative for a heritage management system with important insights about the things the current generation wants to inherit from its predecessors and to pass on to its descendants. However, as noted from the empirical findings (Section 6.2.2) and consistent with arguments presented by Armitage (2011), O'Hare (2004) and Ashworth (1994), this approach requires an understanding of the narratives attached to the critical aspect of cultural built heritage by diverse groups of stakeholders in the conservation decision-making for an effective and sustainable heritage management system. This research further suggests caution must be exercised concerning the appropriate time to assess the significance of built heritage using 'history or heritage' as opposed to 'history and heritage' as the cultural influences for the decision-making of built heritage conservation (Sections 2.2 and 6.2).

Thus, the development of these theoretical concepts has a major impact on the social sciences in the context of cultural built heritage context including history, planning, archaeology, economics and management (Sections 4.3 and 5.3), all of which employ *perception* as a very important factor for understanding individual or organisational values. This thesis maintains that there is a need to develop a sound heritage management system for the assessment of significant significance in terms of authenticity and integrity, to prioritise heritage resources and to involve stakeholders in the decision-making process (Section 6.3). It is recognised that values are relative to time (i.e. they change over time), use (continuity) and stakeholders (interest and perceptions). The empirical findings support the conceptual framework (Chapter 2) in that the heritage sector needs to pay as much attention to stakeholders' perception of the meaning attached to the authenticity and integrity of built heritage as to conservation decision-making, for it is that meaning that may actually influence the issues that motivate the transformation of cultural built heritage values and the factors that act as a barrier to their conservation (Chapter 4 and Chapter 5).

7.2.3 Policy implications

The important policy implication presented in this research is that the **non-alignment of organisations responsible for the conservation of cultural built heritage** is a significant cause of the variations between policies within both of the case study countries examined in this research. That is, the autonomous powers at all heritage management levels and the lack of a strategic framework for the integration of conservation policies and development legislation result limited practical integration in terms of decision-making processes, resulting

in misunderstandings, debates and a need for change. For instance, as noted previously in Chapters 4, 5 and 6:

- The NSW Environmental Planning and Assessment Act 1979 authorises the state minister to give direction about historic buildings, monuments and sites of cultural and Indigenous heritage significance to the local council(s) when developing conservation plans for Local Environmental Plans (LEPs). At the same time, the NSW Crown Lands Act 1989 controlling the management of public land reserved as NSW Crown land, instructs that decision-makers are under no obligation to account or report to Aboriginal communities about the sale, lease or in relation to other purposes of heritage sites held as Crown land (Chapter 4: Case Study 1).
- Heritage legislation stipulates that Tanzania's Antiquities Division has full control over and the final say on decisions related to the conservation of cultural built heritage. However, in reality, the Ministry of Lands, Housing and Human Settlements Developments has power under the Land Act of 1999 to overrule decisions made by the Tanzanian Antiquities Division when it considers that a new development project is more important than cultural heritage assets (Chapter 5: Case Study 2).

This research has shown that cultural built heritage matters are critical to the future built environments of both Australia and Tanzania (Sections 4.1 and 5.1). Recognising this, both countries have enacted not only heritage policies to promote and manage cultural built heritage but also to align cultural built heritage with planning and development policies in order to achieve sustainability in the conservation of cultural built heritage (Sections 4.4 and 5.4). Severally and jointly, the policies have promulgated roles and responsibilities aimed at distilling the diverse interests and perceptions of stakeholders who might negatively impact heritage conservation processes. However, the evidence presented in Chapter 6 and from several studies such as Ichumbaki (2012), State of Environment (2011), Lush (2008) and Kamamba (2005), points out that the ability of policymakers and regulators to influence the decision-making process is inadequate for the conservation of cultural built heritage because the Tanzanian ministries and the Australian state and territory governments can override any outreach plan initiated to enforce, manage and promote the conservation of cultural built heritage at the grassroots levels as detailed under Sections 6.2.4.3 and 6.2.4.4. As a result, this situation has been negatively impacting the perceptions of diverse groups of heritage stakeholders (Sections 4.5 and 5.5) in the government (public), private (owners, developers and tourism manager) and community (NGOs, volunteers, media and individuals) sectors.

An analysis of the available literature (Chapters 2, 4 and 5) indicates that, in recent decades, there have been policy imbalances between planning and development schemes and heritage controls (laws, charters and documents). This has shifted stakeholders' perception over time; for example, planning and development schemes resulted in the mass demolition of much historic fabric in the 1960s due to development pressures, followed by interest in modern materials and technologies and, most recently, in smart and green buildings (Sections 4.2 and 4.3; Sections 5.2 and 5.3). In contrast, heritage legislation has mostly supported the adaptive functions of historic structures for socioeconomic prosperity in the constantly changing built environment, since failure to modernise buildings can result in a loss of economic value and often demolition by way of neglect and site redevelopment (Kasala, 2015; Hussein et al., 2014; Masele, 2012; State of Environment, 2011; Freestone, 1999; Petrie, 2005; Sheriff, 1995). The empirical analysis, results and findings in Chapter 6 and supported by the discussion in Chapter 2, 4 and 5, have noted that the imbalance between the two sets of policies has not been a natural occurrence but rather a result of deliberate efforts by stakeholders who want to advance their own interests and expectations which, most of the time, are associated with the monetisation of built heritage in the *laissez-faire* economy as detailed on Section 6.2.4.

Given this empirical finding, there is still potential for improving and finding more effective approaches for managing the conservation of cultural built heritage in Australia and Tanzania. This can be achieved through conducting a **policy/legislation review and update**. **This undertaking is critical to the effective implementation of conservation of cultural built heritage**. This process will also afford the opportunity to create and organise appropriate conservation approaches for cultural built heritage so that heritage management systems can operate efficiently and sustainability (Sections 2.3, 4.4, 5.4 and 6.2.6). More generally, heritage policies can minimise shortcomings due to poor enforcement and administration regulation in the heritage sector. It is essential for stakeholders to know that they will be held accountable for inappropriate heritage practices that affect the management of historic building, monuments and sites (Section 6.2.5).

Nonetheless, this situation requires a **new inter-institutional framework** for reviewing policies in order to avoid further limitations in establishing partnerships among heritage management agencies and their policies. As noted previously, these limitations are related to policy settings (Sections 4.4 and 5.4), sector capacities in addressing barriers and motivation

(Sections 6.2.3 and 6.2.4) and stakeholder demographics (Sections 4.5 and 5.5). Thus, prioritising heritage policies for review and update is going to be very difficult without the strong cooperation of all agencies involved in identifying, managing and safeguarding the conservation of cultural built heritage (Sections 6.2.5 and 6.2.6). A new cross-institutional framework would be responsible for providing adequate incentives, supporting teamwork among heritage institutions, and allowing access to information for all individuals and groups involved in the conservation decision-making process.

In short, heritage policies need to be updated and framed in a way that their intentions accommodate the diverse practices of and provide a common understanding among the individuals and institutions involved in the conservation of cultural built heritage. Most importantly, the lessons from the study regarding the decision-making process suggest that it is worthwhile to think how a management system could eventually work when an organisation sets out a plan for its policy review and update.

7.2.4 Practical implications

The remarkable practical implication of this research is the degree of congruence with which **stakeholders perceived conservation barriers and conservation motivators as factors affecting the implementation of policies and management of built heritage expectations.** Data analysis demonstrated there are distinct practical issues in the Australian and Tanzanian heritage sectors: management systems are explicit in respect to the process of conservation decision-making for heritage building, monuments and sites, and implicit not only on policy review and update but also regarding deliberation on barriers to and motivations for the effective management of cultural built heritage (Section 6.3). The need to develop a sustainable system for built heritage conservation at each country's local, state, territory and national levels is apparent and is steadily growing (Section 2.5). Although stakeholders' perceptions of the factors that act as barriers to the motivation for conservation of cultural built heritage are known, the integration of these two drivers in the decision-making process has not been easy or straightforward (Crocker and Lehmann, 2013).

Having described several elements of cultural heritage policies and drivers for conservation decision-making along with providing questions to start discussions about the built heritage sector (Chapters 1 to 7), this thesis suggests important considerations be put in place relating to stakeholders' perspectives for developing sustainable systems for the conservation of built

heritage. The previous section indicated that having the right policy and regulations in place might positively influence interests and perceptions. However, attitudes towards built heritage management are hard to change without balancing the policy and practice issues embedded in the decision-making process. Australia ICOMOS (2000) declares that the conservation of cultural built heritage involves a process with many stages which require the collaboration and cooperation of a wide array of stakeholders. Thus heritage management systems cannot depend on policy planning and implementation alone, but also must recognise the factors that influence stakeholders' perceptions in realising the policies and practices involved in the decision-making process (De la Torre, 2002).

As discussed in Chapters 4 and 5, the Australian and Tanzanian heritage managements systems are focused towards understanding *significance* through the identification and assessment of heritage values, authenticity and integrity, as well as developing policies based on factors affecting the physical condition of a heritage place and the management of significant places in heritage inventories. These management goals can easily be realised when the interests and perceptions of stakeholders are embedded in a collective responsibility for conservation decision-making. This appeal for organisational improvements goes beyond the scope of heritage policy reforms: heritage practice needs to recognise the conservation barriers and conservation motivators that are critical to developing and implementing sustainable conservation in order to transform the heritage sector (Crocker and Lehmann, 2013; Mackay and Johnston, 2010; Grenville, 2007; Howard, 2003).

As stated previously, **conservation barriers** relate to the personal, sociocultural, economic, and environmental factors that prevent individuals and organisations from achieving their desired goal. Considerable research has demonstrated that perceived conservation barriers pose a number of challenges to conservation practice, which considers the complex relationships among all the individuals and organisations in the heritage sector (Hussein *et al.*, 2014; Aas *et al.*, 2005; Du Cros, 2001). This research found that those stakeholders from the public (government), the private and the community sectors tend to administer conservation policies/approaches in the decision-making process that achieve their interests and preferred outcomes (Chapter 6). For instance, heritage owners such as the National Housing Corporation (NHC) may have a genuine interest in saving heritage but, with the expectation of attaching personal (corporate) value to the built heritage, they might not be involved in conservation if they anticipate considerable barriers to achieving their desired

outcomes (Section 4.5). Interpreted in this way, conservation barriers should be considered as an important and separate element in the decision-making process in the heritage management system.

During the focus group discussions, stakeholders frequently mentioned various constraints perceived as conservation barriers to sustainability in built heritage management. These included financial survival, modernisation, political interference, the non-alignment of heritage legislation, planning policies, green buildings schemes and the new heritage discourse and a lack of adequate education and training. Based on these barriers, heritage stakeholders have found themselves supporting alterations to and the demolition of heritage buildings, monuments and sites. This occurs despite both the Australian and Tanzanian heritage sectors understanding the importance of following the existing legislation, principles and guidelines related to the conservation of cultural built heritage. As such, perceived conservation barriers are seen as factors affecting the management of cultural built heritage and, most importantly, the conservation decision-making process. In such cases, if the sector wants to achieve sustainability in the conservation of cultural built heritage, the Australian and Tanzanian heritage sectors need to address the diverse interests of stakeholders and pay attention to the factors that motivate heritage stakeholders.

In its simplest definition, **conservation motivation** is a construct used to energise, direct and maintain behaviour towards the achievement of set objectives for the effective management of built heritage. The sector is comprised of stakeholders with diverse interests and aptitudes who work either individually or collectively towards achieving conservation goals. Over the years, the question of how stakeholders perceive heritage values and how best to achieve their conservation goals concerning cultural built heritage has received contradicting answers from such researchers and practitioners as Macdonald and Cheong (2014), Ichumbaki (2012) and Allen Consulting Group (2005). For instance, according to key informants, even with the capability of green rating schemes to prolong the functions of heritage structures it is hard to support their implementation because the schemes overlook the critical aspect of cultural built heritage (Sections 2.2 and 6.2.2). In such cases, the Green Building Council of Australia, the Antiquities Division on the Tanzanian mainland and the Zanzibar Stone Town Conservation and Development Authority (STCDA) need to provide different tactics which encourage heritage stakeholders to be motivated in greening historic buildings and sites. Thus, conservation motivations become particularly significant to the heritage sector.

Throughout Chapters 1 to 6, the need for stakeholders to achieve their conservation interests has been discussed as an approach to ensure the survival of cultural built heritage managed at local, national and international levels. Stakeholders who are involved in the heritage conservation and decision-making process usually have one powerful source of motivation, that is, a significant value, such as sociocultural, economic and/or architectural values. However, the empirical findings (Section 6.2.3) indicate that some stakeholders are motivated by a sense of needing to save the country's built heritage environment, others to have a *sense of place* and still others are motivated by how these sites are related to their *sense of self*. These appear to be three important factors identified in relation to the public/government, private and community sectors.

The public/private community partnership (PPCP) was identified as being a significant driver for the public/government sector to effectively and efficiently engage in the conservation of cultural built heritage (Sections 6.2.3.2 and 6.2.6.1). According to Macdonald and Cheong (2014) and supported by the study's empirical findings, PPCP can be achieved through providing resources such as education and financial incentives to the private sector and the community. This can enhance cooperation, promote sustainable conservation practice and develop a more holistic management system for cultural built heritage since the decision-making process involves different groups of stakeholders with different mindsets and thus does not favour one group over another. Moreover, recognising both the personal and individual values of private sector stakeholders, in combination with promoting a 'sense of place' for stakeholders in the community, can make heritage conservation worthwhile for stakeholders who are not motivated by economic or financial benefit. The acknowledgment of stakeholders' interests such as aesthetic taste, a sense of history and attachment to the built environment, creates a powerful tool for the protection of cultural built heritage in both Australia and Tanzania.

In summary, this section points towards the recognition of conservation barriers and conservation motivations as part and parcel of the decision-making process. This thesis has succeeded in addressing the knowledge gap in respect of the perceived conservation barriers and conservation motivations that significantly relate to both the extent that stakeholders have interest in built heritage management and the type of approach they adopt in the conservation decision-making process. The results and findings also showed that this approach can establish a more mainstream heritage policy and reinforce the decision-making process to

form a holistic and sustainable system for the conservation of cultural built heritage in a range of intermediate environments.

7.2.5 Revised conceptual and theoretical framework

Chapter 2 established the basis for this study and contributed to a general understanding of the taxonomy of stakeholders' interests and perceptions about the conservation of cultural built heritage. This knowledge was integrated into a conceptual and theoretical framework, Figure 7.1 (introduced as Figure 2.4, Chapter 2), which illustrates how present theoretical concepts underpin this research in order to elucidate the drivers of the conservation of cultural built heritage. It further demonstrated that the pressure from the expansion of development and construction in the built environment has brought about a dilemma in conservation decision-making, especially in addressing stakeholders' varying perceptions of the authenticity and integrity of the values of cultural built heritage and enrichment for the benefit of conservation.

For that reason, this thesis aims to fill the lacuna between the practical views of stakeholders on the issues that motivate the evolution of the critical aspects of cultural built heritage and the factors that act as barriers to the management of their conservation process. The framework reflects how the identified underlining concepts were used to address the research problem statement. It has allowed this research to investigate the significant values that are embedded in the historic environment alongside authenticity and integrity so that stakeholders' perceptions of the heritage conservation can be recognised in the decision-making process. Figure 7.1, which shows the conceptual and theoretical frameworks, is modified by Figure 7.2, which illustrates the important aspects of the contribution of this research.

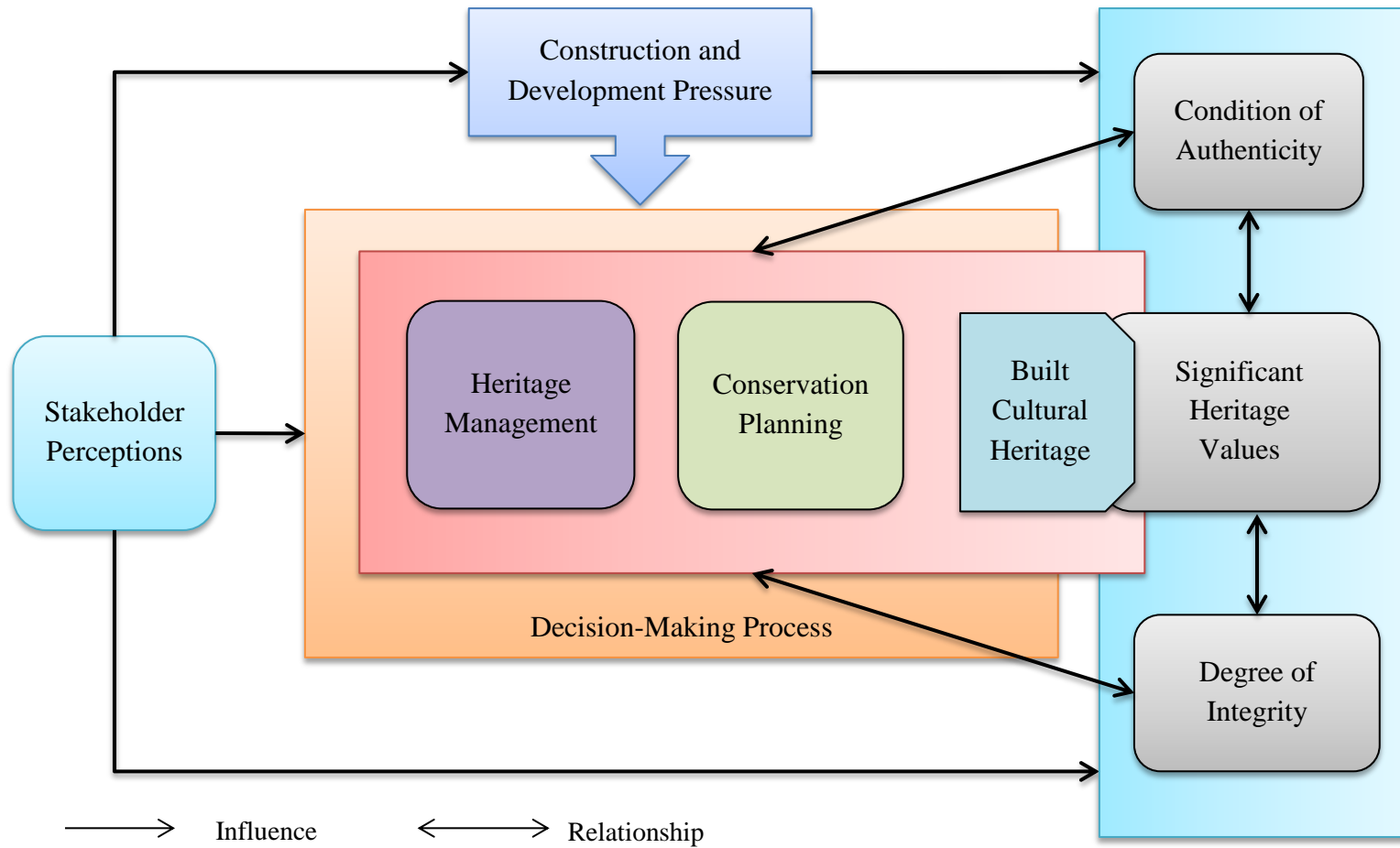


Figure 7.1 Initial conceptual and theoretical frameworks (Source: Author, 2015)

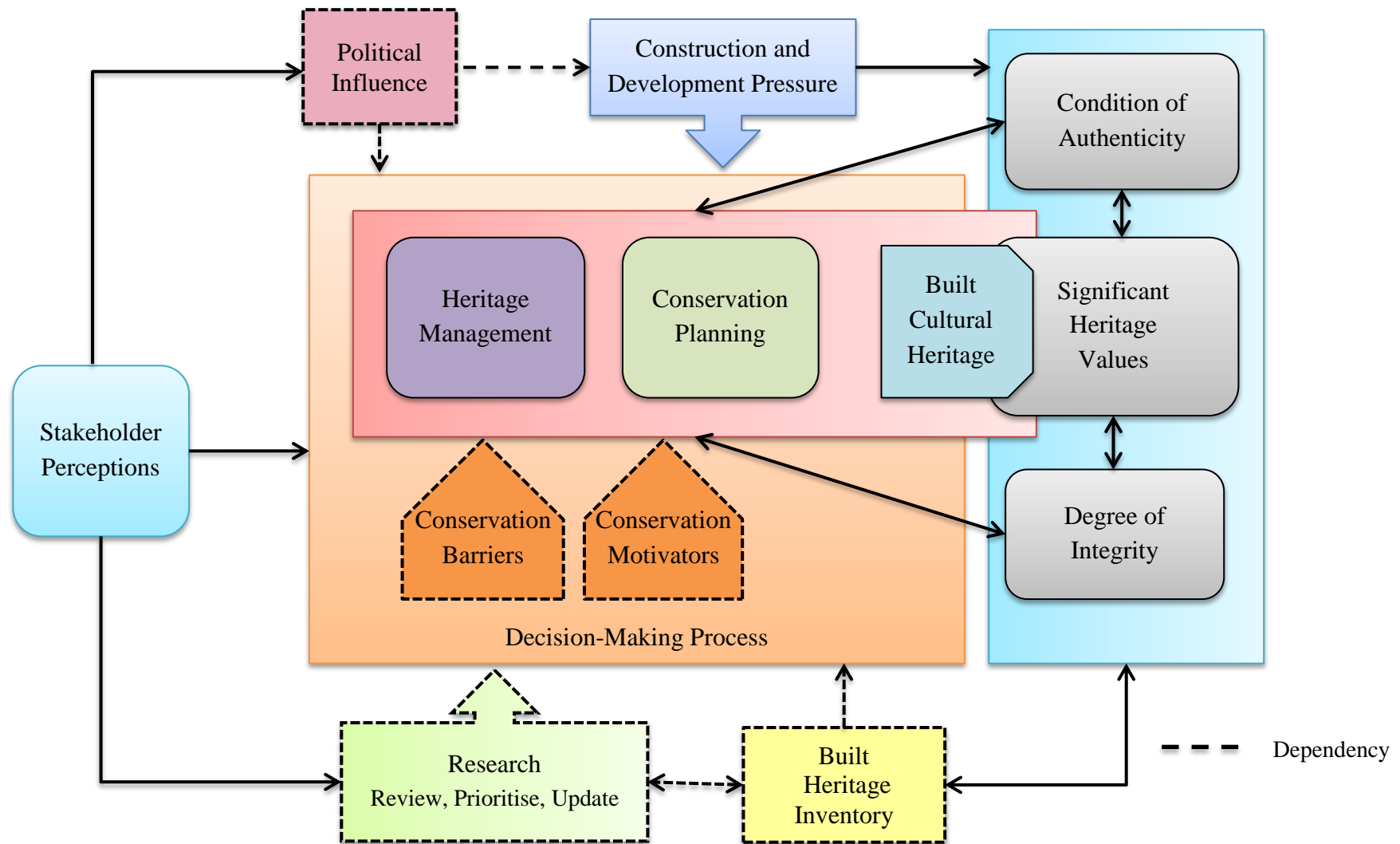


Figure 7.2 Revised conceptual and theoretical framework (Source: Author, 2016)

The empirical investigation revealed that the conceptual and theoretical frameworks supported the pursuit of the research aim and the study of its objectives and questions very effectively with congruence. As anticipated, the data analysis and results were consistent with current literature in that it was found that development pressures on heritage management systems and conservation decision-making are both associated with stakeholders' perceptions of the extent to which the authenticity and integrity of significant values should be retained. The empirical findings also identified that the decision-making structure of the heritage sector does not effectively represent the diverse interests and perceptions of relevant key stakeholders nor provide the immediate intervention which might influence the development of a common sustainable practice to the conservation of built cultural heritage.

Based on these empirical findings, a revision to the theoretical and conceptual framework was made by adding three additional concepts: built heritage inventory, the barriers to and motivators for conservation and a research process involving review, prioritisation and updates (See Figure 7.2). These concepts are appropriate as perception usually responds to change in the cultural landscape and the factors that impact their knowledge and experiences. These three concepts address the stakeholder perceptions which act as challenges to the effective conservation and efficient management of built heritage. For instance, knowing the state of the built heritage inventories would enable the efficient allocation of the resources needed for conservation. Research would speed up the process identifying the attributes influencing and impacting the decision-making process conveyed by the diverse knowledge and experiences in the heritage field. Similarly, the decision-making process depends on the level of conservation barriers/motivators used to determine a heritage management system.

7.3 Evaluating the conclusions against the research objectives

This section reviews the conclusion of this thesis against the research objectives set out in Chapter 1, which revolve around five broad concepts. These concepts are built heritage and its aspect of authenticity and integrity of significant values; conservation decision-making; stakeholders' perceptions; the sustainable management of cultural built heritage; and future processes for conservation. These conclusions are grounded in a comprehensive analysis of the theory and policy review alongside the analysis of the significant findings of key informants' in-depth discussions from the Australian and Tanzanian case studies respectively in Chapters 4 and 5. The previous section, Section 7.2, has informed the construction of these conclusions with respect to the research objectives presented below.

7.3.1 Overview of cultural built heritage conservation

Chapters 1 and 2 describe the conservation of the cultural built heritage field as a dynamic, complex and socially evolving construct wherein conservation theories and practices are linked to stakeholders' perceptions of heritage values and interests. Much of the published literature in recent years (Chapters 2, 4 and 5) has contributed to and supports a common understanding of the conservation of cultural built heritage practices in Australia, Tanzania and in the world at large. The literature review found that there is no consistent approach in the sector as the conservation of cultural built heritage is interdisciplinary. This situation is hindering the government sector, the private sector and the community from making effective and appropriate conservation decisions and it is this perception which formed the focus of this research.

7.3.2 The conservation movement and current practice

Chapters 3, 4 and 5 provide a comprehensive description and evaluation of the state of the heritage sectors in Australia and Tanzania with an emphasis on the conservation of cultural built heritage. The section focuses on two sites based on four case studies undertaken in New South Wales and Queensland in Australia and Dar es Salaam and Zanzibar Stone Town in Tanzania. These two countries each have numerous cultural heritage assets as a consequence of their long colonial history as well as other notable heritage resources, tracing back to the pre-historic era, a time long before their colonial administrative systems. Considering the richness and diversity of the cultural heritage at these four locations including, but not limited to, palaeoanthropology, rock shelters with arts, historic, urban and architectural sites, different actions have been put in place in each location to protect and conserve their country's cultural heritage in a sustainable manner.

The management systems adopted by different governments were evaluated, including custodianship, colonial administration and the government system after independence to monitor the relationship between people, their cultural values and the environment. Sections 4.2.1 and 5.3.1 explain how the custodianship practised under traditional heritage is praised for being sustainable while the Western management systems implemented during colonialism and the legal instruments introduced after independence have been perceived as ambiguous in terms of decision-making processes for the application, disposition and maintenance of cultural heritage resources, thus failing to successfully promote the effective conservation of their cultural built heritage (Sections 4.4 and 5.4). Chapters 4 and 5

demonstrate the development of Australian and Tanzanian heritage management systems, identifying the achievements and problems faced in their conservation processes as analysed in previous research.

The views of national and international organisations in Tanzania were then discussed in Sections 5.3.3 and 5.5. The country's conservation process was categorised as very alarming because built heritage is overshadowed by the expansion of the construction and development industry after independence. Chapter 5 outlined how the current situation is concerning in the way that stakeholders have failed to design and promote sustainable strategies because new development clashes with the overall plan that seeks to find a balance between conservation and current construction practice. Consequently, there has been a growing problem since the 1960s associated with the demolition and replacement of historic buildings with new housing stock built with modern materials. Lastly, it is noted that both Australia and Tanzania still have an opportunity to reposition their conservation processes in both the national and global environment. It was concluded that both countries need to address this imbalance by implementing legislation that integrates stakeholders, the environment and culture to ensure the future conservation of cultural built heritage. This will be the first crucial step towards a common conservation goal for the management of cultural built heritage in the increasingly global and multicultural societies.

7.3.3 Stakeholders in the conservation of cultural built heritage

In the heritage management literature, understanding stakeholders' perceptions has become an increasingly important topic, with links to the disciplines of tourism, economic, sociocultural, environment and sustainable development in Australia, Tanzania and internationally. According to Howard (2003: 186), the decision-making process involves *'identification, assessment, protection, conservation and commodification and, in some cases, destruction'* It is clear that a myriad of stakeholders with different interests and perceptions are involved in the conservation of cultural built heritage. For this reason, the Burra Charter (Australia ICOMOS, 2000) stresses the involvement of stakeholders from all disciplines in the heritage sector are needed to contribute to the safeguarding of cultural built heritage for the present and future generations.

Chapters 1 to 5 provided an overlapping discussion on understanding the roles, responsibilities and interests of the different stakeholder groups that are directly or indirectly

involved in built heritage conservation. The stakeholders from the government sector include the policymakers and regulators who are responsible for the decision-making processes related to the identification, assessment, management and conservation of cultural built heritage resources. In the private sector, they include private owners, tourism managers, property developers and development planners whose interest in conserving their historic buildings, monuments and sites is often tied to a sense of power, commercial value and the maximisation of investment returns. In the community, stakeholders include heritage practitioners, academia, NGOs, National Trusts and the media, whose conservation efforts tend to redirect other stakeholders' interests and efforts, especially those in the private sector towards built heritage conservation for public interest rather than for personal benefits.

A gap in the literature was identified in respect to stakeholder perceptions of the conservation of cultural built heritage. This study was conducted to address this gap by exploring practical views of the issues that motivate the transformation of cultural built heritage values and the factors that act as a barrier in their conservation. Discussed in detail in Chapter 6, a broad range of stakeholders participated as key informants in the focus groups and interviews conducted in Australia and Tanzania to discuss how best their diverse perceptions could be integrated into conservation processes. Since stakeholders conserve cultural built heritage based on their dynamic cultures, value systems and the significant meanings placed upon it, it is concluded that the application of a relationship management approach (CHD), see page 202-204) could lead to stronger and more effective forces to combat problems facing the conservation of cultural built heritage today and in the future.

7.3.4 What drives the conservation process of cultural built heritage?

Stakeholders' interests are embedded and interconnected in the planning and management of cultural built heritage. Yet, as Aas *et al.* (2005) note, stakeholders have different perceptions of the conservation decision-making process. The literature review (Chapter 2) demonstrated that the diversity in stakeholders' perceptions is a result of different frames of reference within the built heritage concept. The attempt to resolve this issue has been related to contextualisation of the significant sociocultural, political and economic benefits of the heritage industry (Tweed and Sutherland, 2007) as well as focusing on stakeholders' interest to retain and adapt built heritage authenticity in the built environment (Avrami, 2011). Whilst the literature has succeeded in highlighting part of the complex problems facing stakeholders in the heritage sector, the outcomes have failed to provide a comprehensive understanding of

how the conservation decision-making process takes into account the dynamic nature of stakeholders' disciplines within the heritage industry (Ashworth, 2011; Graham and Howard, 2008).

For instance, Avrami (2011) identifies four drivers of built heritage conservation: (i) environmental sustainability through climate change mitigation and adaptation, (ii) meeting the demands for natural resources through energy and resource consumption, (iii) maintaining quality of life through pollutant and waste regeneration and (iv) preventing further landscape destruction through economic and social sustainability. Considering these drivers, it is observed that the factors that drive stakeholders' perceptions are not limited only to the conservation of a historic building, monument or site but also to the designing, planning and development activities that occur in the built environment. This implies that stakeholders' perceptions are technically the factors that drive the conservation of the heritage built environment. As demonstrated by Ashworth (2011) and Freestone *et al.* (2008), the different groups of stakeholders in the heritage sector generate dynamic and complex issues facing conservation of cultural built heritage.

Now, the question to be asked is how to embed such perceptions in the conservation of cultural built heritage, especially when each interest represents a single group of stakeholders in the heritage industry. Chapter 6 presented the aspects of built heritage, motivation and barriers as factors that create a stakeholder's frame of reference within the conservation field. The results and findings point to the fact that the factors that drive the conservation of cultural built heritage change over time; for example, by examining the review and amendments in heritage and planning legislation that occurred in both Australia and Tanzania (Chapters 4 and 5). The question was addressed by proposing a heritage decision-making model (Chapter 6) which suggests an effective logical way to capture the ever-changing contextual environment over time – something which current techniques simply do not enable, at least in an efficient and appropriate manner.

7.3.5 Contribution and recommendations to the heritage sector

Chapters 4 and 5 provided a significant review of the existing research on the approaches to the conservation of cultural built heritage in both Australia and Tanzania. These studies have been able to provide a common understanding of the theories of built heritage conservation, provide a valuable insight into heritage conservation goals focusing on significant heritage

values, the test of authenticity and the measurement of integrity that are contained within the historic building, monuments and sites, and established that conservation legislation, charters, guidelines and policies can advance a more comprehensive understanding of our past, present and future cultural values. Through history, countries have created different heritage systems to identify, assess, manage and conserve their histories and values of cultural heritage.

For example, approaches to the conservation of cultural built heritage in Australia are aligned with an autonomous three-tier management system. Local heritage lists consist of historic places with socioeconomic or natural history in a local context; state and territory heritage lists maintain registers of heritage places of historic and Indigenous importance within their jurisdiction and the Australian/national heritage list protects historic properties of significant heritage values and outstanding heritage values at a national and universal level. Similar conservation approaches are applied in Tanzania. Local custodianship consists of traditional and Indigenous sites, a national list protects sites/landscape of significant cultural values and the World Heritage List safeguards properties with outstanding universal value. Nonetheless, the existing literature indicates that such management systems are not effective enough because the conservation of cultural heritage is process-oriented (Hobson, 2004). Additionally, the Australian and Tanzanian heritage management systems were created more than two decades ago, making their defined technical approaches hard to implement in the context of economic and cultural liberalisation of the 21st century.

Recent cultural built heritage-related works on authenticity by Jones (2010) and Rapport (2009) stress that authenticity is a social construct rather than a technical process. It differs depending on how past experiences and attitudes redefine each generation's cultural built heritage in terms of value systems, new surroundings, new experiences and new lifestyles. Jokilehto (1999) states that it is hard to achieve heritage conservation since the decision-making process relating to the interpretation of significant values, authenticity and integrity of cultural built heritage is based on different stakeholders' interests and perceptions (Forster and Kayan, 2009), resulting in issues and challenges in meeting the expectations of cultural built heritage management. At a particular point in time within a particular culture, this creates a need to collaborate and share the knowledge and experience between different stakeholders in the public, private and community sectors who appreciate the significant values of cultural built heritage.

However, the literature review revealed there was very little existing knowledge providing guidance on how to map stakeholders' perceptions about built heritage conservation. As presented by Forster and Kayan (2009: 214), the process is currently managed in terms of *'why the site is significant, how this significance is embodied in the fabric and what impact potential repairs might have on it.'* There is a need to develop a robust framework for conservation approaches that recognises stakeholders' unique interests and critically addresses the different perceptions in conservation decision-making processes. This research utilised the information gathered from the data analysis results and findings in Chapter 6 to create a decision-making framework illustrating the logical flow factors affecting the conservation of cultural built heritage (Figure 7.3, introduced earlier as Figure 6.4). The figure provides a decision-making framework illustrating the logical flow of factors affecting the conservation of cultural built heritage in Australia and Tanzania.

Figure 7.3 displays an iterative sequence for the effective conservation of cultural built heritage that is designed to reflect the major developments of the conceptual and theoretically framework. This model allows for identification of the stakeholder perceptions in Stage 1, since each group of stakeholders can positively or negatively impact the decision-making process in relation to the developed heritage management objectives. In Stage 2, stakeholders reiteratively assess aspects of cultural built heritage against motivations for and the barriers to the conservation process. The purpose of this is to allow trade-offs and the creation of a range of conservation approaches in the decision-making process. For example, a property developer may be more interested in making profit than conservation and this expectation may result in the demolition of historic environments like the Pink Poodle in Gold Coast or TANU House in Tanzania. In contrast, community stakeholders whose perceptions are influenced by an idea of public good may opt for adaptive reuse against the demolition decision for the benefit of the society.

Once potential conservation approaches are identified, Stage 3 entails that stakeholders review the outcomes and, if there one or more similar approaches that are more efficient than others, these are implemented. In this stage, monitoring and prioritisation are very important as, in times of crisis, these help to understand the efficiency of a conservation approach as well as investigating the different perspectives in achieving the predefined management objective. It should be noted that each stage can be taken alone or combined depending on the specific situation. The figure provides a framework by which all stakeholder perceptions

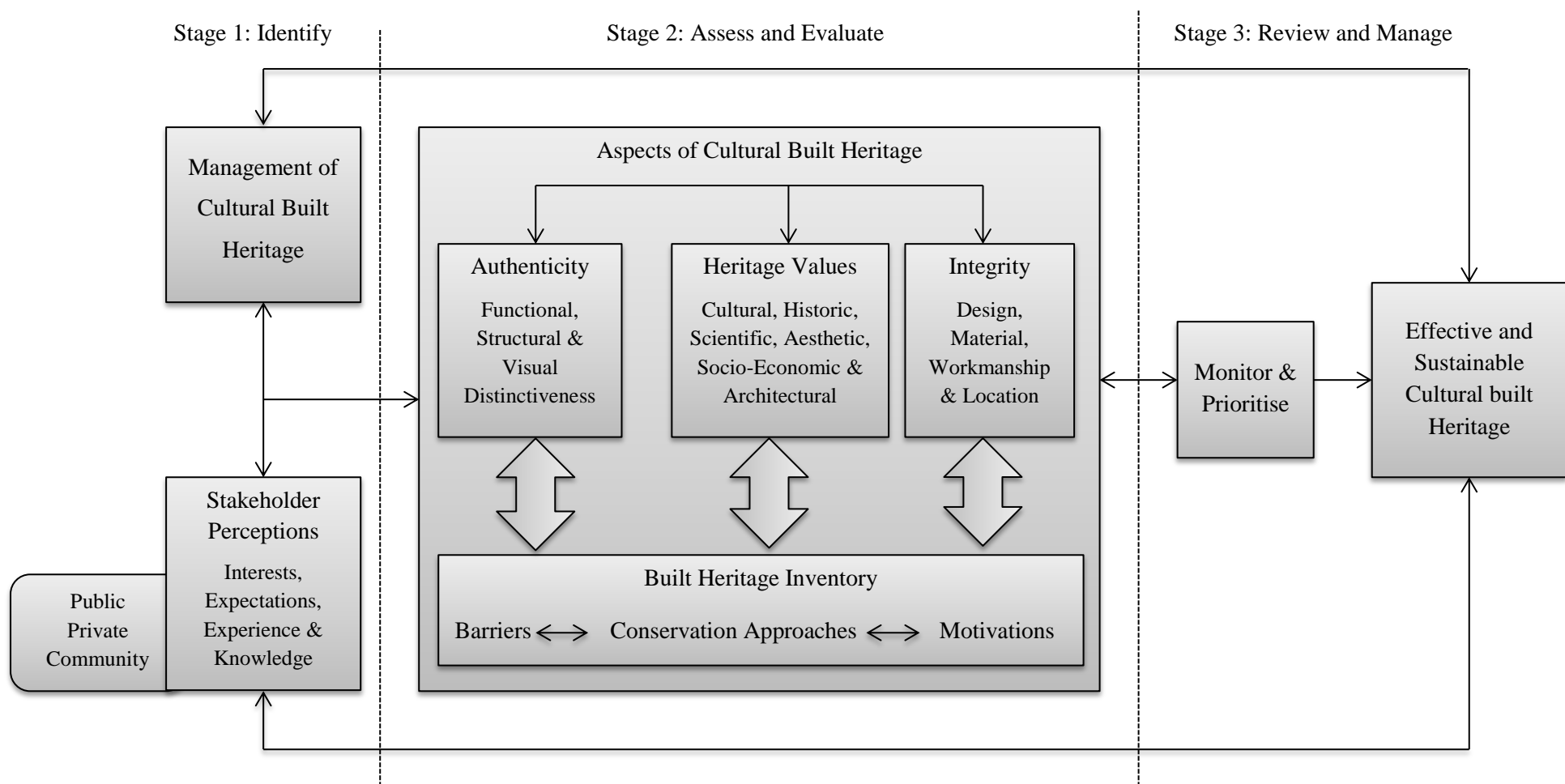


Figure 7.3 An iterative sequence for effective conservation of cultural built heritage generated from empirical research
(Source: Author, 2016)

would be better assessed and managed within current heritage conservation approaches. The model does not guarantee a positive impact but provides a starting point for the heritage sector to establish mutual interests and the individual differences factors for the purpose of creating achievable common goals.

This chapter concludes with recommendations for the three categories of stakeholder in the heritage sector: the public/government sector, the private sector and the community. The government was identified as the central decision-maker on all matters related to land and structures. Both in Australia and Tanzania, cultural heritage is protected under a complex array of government institutions with separate laws and structures directly affecting the conservation of cultural built heritage. This problem of complexity could be resolved by introducing an integrated management plan, understanding that safeguarding cultural heritage will never be effective without the participation, collaboration, engagement and involvement of the different stakeholders in the heritage sectors (Australia ICOMOS, 2000). It was reported that although the private sector's interest in conservation is influenced by economic value and accrued revenue, they are the majority owners of historic buildings. Therefore, decision-makers should put in place incentives to encourage owners to conserve their properties. Jepsen and Eskerod (2009) suggest that incentives such as financial schemes and acknowledging personal values or publicly praising stakeholders' conservation efforts are meaningful, a strategy that was also suggested by study participants.

Additionally, the heritage sector should take into consideration the local community's knowledge and involve them in the decision-making process so that the local people have an opportunity to draw value from local built heritage conservation. When local people feel that they have a true stake in the heritage sector, they promote and integrate built heritage conservation into their cultural, social, economic and political activities. De la Torre (2002) states that heritage authorities should create programs that support partnerships between the community, private and government sectors, as their private/public community partnership (PPCP) could frame a mainstream conservation policy and reinforce its decision-making processes. In order to achieve such partnership in the heritage sector, the empirical analysis and findings presented under Section 6.3 suggest the establishment of an approach called CHD. In summary, this approach presents a holistic management system that enhances the heritage value-based approach and achieves sustainable development whilst maintaining stakeholders' collaboration in the conservation of cultural built heritage (Section 6.3).

7.4 Limitations

This research analysed qualitative information derived from selected key informants with specialised heritage knowledge, expertise and interest in managing cultural built heritage. Further, it has provided theoretical, policy and practical contributions as well as developing a proposal for a new decision-making process for built heritage conservation. However, like any other research, it encountered certain limitations that readers need to take into consideration when they evaluate and use the findings of this study. These limitations are noted below and are followed by a section suggesting areas for future research.

Firstly, there is a limitation due to the purposive and convenience sampling. The small sample size also impacted the generalisation and utilisation of the research findings. As noted by Eisenhardt (1989), purposive and convenience sampling will always have limits due to bias associated with sample selection or size. The difference in professional fields, technical skills, education, experience and level of decision-making might have affected participants' subjectivity of judgements about the topic being researched. Moreover, the research was only able to recruit 28 participants in four case study locations in Australia and Tanzania, simply because most of the potential participants, 50 in each country, ignored emails and telephone invitations and some of the recruited participants did not show up due to time constraints or other commitments. The research has succeeded in establishing some theoretical, policy and practical implications concerning the conservation of cultural built heritage; however, given the limitations identified here, it cannot be assumed that the comprehensive perceptions from the empirical findings of this research can be generalised to the whole heritage sector. For example, during the focus groups, the adaptive reuse of historic buildings was viewed by some as an impediment to heritage conservation, but a 'green building' expert may have offered a different view.

Secondly, the breadth of heritage stakeholders covered by this research has proved to be a limitation because there is no previous qualitative research that can be used to compare the results and hence the findings (see Chapter 6) cannot be compared to previous studies. Most, if not all, of the current body of knowledge is restricted to either a single group of individuals or a single group of stakeholders in the heritage sector; for example, tourism managers in private groups or volunteers and visitors from community groups (Aas *et al.*, 2005). While previous research contains a body of knowledge that describes and contributes to a broader understanding of a certain perspective in relation to conservation and management of cultural

built heritage, it is limited to a thorough evaluation of concepts, theories and methodologies that could be used to formulate and develop a theoretical framework for this research. However, this particular limitation is also one of the biggest strengths of this research.

Thirdly, criticism has been directed at the key informant approach (Freeman, 1984; Friedman and Miles, 2006; Sternberg, 1997; Kumar *et al.*, 1993) applied in this research as an exploratory method to investigate stakeholders' differences based on group perceptions on what drives the conservation of cultural built heritage. This approach has the disadvantage of limiting the evaluation of perceptions and expectations among key stakeholder groups in the heritage sector as compared to other approaches such as stakeholder analysis. Stakeholder analysis is an approach that identifies distinct interested groups, who are interested either because they must make a decision about or because they have reasonable interest in the outcomes or because they are directly or indirectly affected by a decision about built heritage conservation. In this case and, due to the nature of the Australian (Chapter 4) and Tanzanian (Chapter 5) heritage sectors, it was not possible to involve each and every individual whose views should be incorporated into the decision-making process, in accordance with Freeman's (1984) proposition. Thus, the selection and invitation of the study participants were limited to the category of professional stakeholders from different levels of management in the heritage.

The fourth limitation was resource constraints such as time and financial costs as well as the researcher's status. Some participants, in both Australia and Tanzania, refused to participate in the studies if they were not financially compensated for their time and the knowledge shared (reported back) in the focus and interview sessions. With regard to the researcher's status, stakeholders who held senior positions were reluctant to participate in the Tanzanian case study due to the researcher's social status since higher power and social status is critical to attracting participants of high calibre such as a chairman, chief executive officer and directors, which this study intended to recruit. During the initial contact, one of the invitees instructed the researcher to assign the facilitation task to a person who holds at least a PhD to address this issue, an action which was then adopted to good effect.

7.5 Future directions for research

This study widens the scope of environmental accounting research by focusing on a specific corporate environmental issue. In other words, it opens new research areas in the voluntary

corporate environmental disclosure literature by attempting to investigate climate change-related corporate governance disclosure. The following are some examples of issues which are worthy of further research that stem directly from this research in two areas: the implications for future research in the built heritage conservation in Tanzania and Australia and reflection on the key informant focus groups and interview studies.

7.5.1 The impact of multiculturalism on built heritage management

Both Australia and Tanzania are multicultural countries due to increased global migration (Van Oudenhoven *et al.*, 2006; Tripp and Young, 2001). Multiculturalism has contributed to the diversity of stakeholders' perceptions about heritage conservation which, arguably and increasingly, identifies management failures concerning the historic buildings, monuments and sites that exist within society today. In Australia, what was once considered of valuable history to a certain culture is currently not now considered so, often because the original residents of the particular area had been displaced by new migrants who lacked the same connection with the culture (Chapter 4 and 6). In Tanzania, there is a failure to acknowledge different cultures like the Europeans (considered as colonial oppressors) and Arabs (considered as slave masters) who contributed to the country's historical built environment (Chapter 5 and 6). All over the world, younger generations are more interested in cultures that show that development and modernisation is happening in their communities. As a result, heritage values have changed due to the multiplicity of cultures and thus what is considered important has changed substantially from the past. National and international efforts emphasise ways that could help shape the impacts of multicultural communities in matters related to the conservation of cultural built heritage. A further study is needed to explore whether stakeholders involved in the conservation decision-making process are willing to take multiculturalism into account in the legislation and make it an aspect for heritage assessment. The study could also be more comprehensive when considering the differences in British experience in the two countries as well as in other former British colonial states like India and Malaysia, reflecting on how the considerable changes in the political and socio-cultural life of the colonising power are incorporated into the study's analysis.

7.5.2 Conservation of cultural built heritage: A stakeholder analysis

The clear allocation of roles and well-defined responsibilities among stakeholders in heritage management systems is required in order to enhance the achievement of conservation goals and sustainability outcomes. The literature review has revealed directives for stakeholders

from the public and the community sector involved in the identification, regulation, management of cultural built heritage and especially in safeguarding historic buildings, monuments and sites in Tanzania and Australia. In data analysis, however, the research found that stakeholders question the level of power entrusted to some of the stakeholders, the legitimacy of their involvements in heritage conservation and the speed with which the decision-making process responds to stakeholders' interest and perception. One participant, a well-respected historian with over 40 years of experience, raised this question in the Tanzanian focus groups: *'What stakes are we holding? And who is our leader?... Who am I representing?'* (Participant ZNZ03). In the Australian focus group, some of the discussion revolved around when to involve a certain group of stakeholders in the conservation process and why stakeholders such as politicians are involved in the management of cultural built heritage. It would be worthwhile to use a stakeholder analysis to investigate this topic. Stakeholder analysis, according to Mitchell *et al.* (1997), is an analytical tool that can be used to address the questions of 'who, what, when and why' which came up during the focus groups and interview sessions. Stakeholder analysis relates to the investigation of a specific area: identifying stakeholders' interests in organisations, understanding their diverse perceptions, assessing knowledge and interrelations in the decision-making process, and the approaches needed for effective implementation of organisational goals. As a result of establishing stakeholders' power, legitimacy and urgency, the heritage sector would be able to improve policy and develop practices related to the conservation of cultural built heritage.

7.5.3 Cluster analysis of perceived conservation barriers and motivators

This paper has succeeded in addressing a knowledge gap for the barriers and motivation factors that significantly relate to both the extent that stakeholders have interests in built heritage management and the type of approach adopted for the conservation decision-making process. Understanding perceived conservation barriers and motivators for conservation by stakeholders might enable the heritage sector to establish the effective management and efficient conservation of cultural built heritage. The data analysis suggests that this can be achieved by first conducting an in-depth cluster analysis study to explore the subdivision of stakeholders' perceived conservation barriers and conservation motivators based on the degree of internal and external homogeneity. This is important because some of the factors discussed in this paper may be difficult to classify as true drivers for the conservation of cultural built heritage at this stage. For instance, there is not enough research to determine whether cultural built heritage will survive without green building schemes or new heritage

discourses, which are currently identified as conservation barriers. Another aspect that could be incorporated is to study the fate of particular heritage sites in both countries, looking at why some were saved and then appropriately conserved, while at other sites property interests prevailed and the building or site was demolished or altered beyond recognition for so-called 'adaptive reuse.' Another example would be looking at how individual/personal values as a motivation factor could also be a conservation barrier, especially in a world driven by modernisation and a throwaway culture. Therefore, before the heritage sectors decide whether or not to take an action or act based on the discussion provided by stakeholders, it would be beneficial to first analyse how the drivers of the conservation of cultural built heritage would be perceived in different situations in a decision-making process.

7.6 Conclusion

Stakeholder perceptions are identified as one of the core factors that is necessary for achieving sustainability in the conservation of cultural built heritage. However, this critical factor is often overlooked in the heritage literature related to how stakeholder perceptions drive the evaluation and revaluation of historic buildings, monuments and sites. With increasing pressure to involve various stakeholders in the decision-making process, this study argued for an empirical investigation to elicit a broader analysis of stakeholder perceptions and their relevance to the achievement of theoretical, policy and practical goals for built heritage conservation (Chapter 1 to 3). Australia and Tanzania were chosen as loci for this PhD study because of their shared narrative of history illustrating how colonialism shaped the planning and development of cultural built heritage as well as changes in perceptions, time and use that occur in the broader society over the last 200 years (Chapters 4 and 5). The conceptual and theoretical framework, along with the empirical analysis, interpretations and findings, led to the identification of key themes which contributed to the understanding of stakeholder perceptions about significant values attached to the authenticity and integrity of cultural built heritage as well as conservation barriers, motivation and priorities in the Australian and Tanzanian heritage sector (Chapter 6).

In this chapter, Chapter 7, the main findings of the research questions and objectives are summarised first, followed by a discussion of how the different themes of results are linked and contribute to the current body of knowledge (conservation theory, policy, and practice). Given this summary, this thesis posed the research question: what drives conservation of cultural heritage? A qualitative method with two-country case studies approach was used to

conduct this study in which four focus groups were undertaken in New South Wales, Queensland, Dar es Salaam and Zanzibar as well as two in-depth interviews in Dar es Salaam to respond to this question. Its research strategy applies to studies involving stakeholders from different disciplinary and professional contexts. Interestingly, the lesson the study's conceptual and empirical framework provides is that a heritage management system should not limit itself to a value-based approach, but must include perceptions to tackle decision-making processes that create tension among stakeholders or impact the survival of cultural built heritage. This thesis's key finding is that the decision-making for the conservation of built heritage is an iterative process embedded with multiple factors (Figure 7.3) which need to be thoroughly analysed before a conservation plan is finalised or approved.

Besides, this research outcome indicates that efforts for safeguarding cultural built heritage will continue to suffer if the decision-making process fails to reflect changes based on new understandings; heritage theories, legislation, real estate market and technical skills, to mention a few. For example, politicians in Australia and Tanzania use their power to control heritage conservation and, in most cases, have ended up cutting funds for maintenance or revoking conservation plans and thus have impacted cultural heritage. It is possible to respond to this problem by, as suggested in this study, removal of politicians who are motivated by political agendas that are at odds with heritage conservation from the decision-making process. An important outcome of this investigation is the introduction of a new concept called CHD – it highlights the links between stakeholder perceptions with sustainable conservation, through the changing practice, theory and policy in the heritage sector. Finally, the general conclusion and recommendations have been drawn up to provide a basis for future research into the conservation of cultural built heritage.

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APPENDICES

Appendix A Focus group and interview questionnaire



FOCUS GROUP QUESTIONS

Part I: Introduction and Professional Background

1. Let's do a quick round of introductions. Can each of you tell the group your first name and your professional field?
2. What does the term cultural built heritage mean to you?

Part II: Aspects of Cultural Built Heritage

3. Now we would like to talk about some more specific aspects of cultural built heritage.
 - a. What do we know about the values of cultural built heritage?
 - b. Why is it important to conserve the authenticity and integrity of cultural built heritage?

Part III: Motivation for Conservation

4. What is the most important issue facing the conservation practice of cultural built heritage today in terms of:
 - a. Factors that motivate decisions related to conservation?
 - b. How do you see these factors are changing in the future?
 - c. If you could change one thing about the process of managing the conservation of cultural built heritage, what would that be?

Part IV: Conservation Barriers

5. What are the barriers to solving the issues facing cultural built heritage sector?
Probes
 - a. Who or what would stand in the way of effective solutions?
 - b. What prevents the problem from being solved now?

Part V: Priorities for Conservation

6. Of all the factors that we have just talked about, which ones needs tackling first?

Part VI: Future Plans for Conservation

7. Having heard others' views on the issue, let's talk for a moment about how to decide where conservation goes from here.
 - a. What do you think is the best process for deciding what to do about conserving cultural built heritage?
 - b. How would you work to resolve heritage issues when you are working in a group which holds diverse views on key aspects of authenticity of cultural built heritage?
e.g. a primary focus on dynamic or static issue and economic or structural integrity perspective

Part VII: Other Issues

8. Is there anything else we haven't discussed yet that you think is important for us to know about the policy, practice and or management of the conservation of cultural built heritage?

Thank you very much for your time!

INTERVIEW QUESTIONS

1. Kindly please introduce your first name, professional field and years of experience?
2. Define what you believe is 'cultural built heritage'?
3. What is your role in the field of conservation of cultural built heritage in Tanzania? In relation to;
 - a. Heritage value assessments?
 - b. Identification built heritage authenticity and integrity?
 - c. Decision-making related to conservation technique to employ in the management of built heritage asset? With specific examples from dar es salaam.
4. At what level do you get involved in conservation of historic buildings, sites and monuments in its wider urban context?
 - a. What about other stakeholders?
5. There is a tendency of stakeholders pointing fingers at each other due to their diverse conservation motives; this situation is facilitating the destruction of our cultural built heritage such as the Dar es Salaam colonial city and in Tanzania at large. Taking into consideration your professional background and goals,
 - a. Is this statement true? If yes why? If not why?
 - b. How would you work to resolve heritage issues when you are working in a group that holds diverse conservation views/ideas?
6. It is now more than 50 years since Tanzania mainland got its independence; its historic towns, buildings and monuments have continued to disappear at high rate compared its counterpart Zanzibar.
 - a. Why is this the case?
 - b. What are examples of historic building, monuments and sites you think they could be saved from demolition?
7. Tell me about the successes and challenges faced during this time in maintaining Dar es Salaam colonial city in relation to
 - a. Heritage legislation, conservation practices and standards?
 - b. Dar es Salaam master plan and development schemes as well as planning acts and legislations
 - c. Advocating the protection of built heritage assets both in the short and long run?
8. Is there anything else we haven't discussed yet that you think is important for us to know about the on going conservation debate in Tanzania?

Thank you very much for your time!

Appendix B Research instrument



EXPLANATORY STATEMENT

Johari Hussein is conducting a PhD. research under the supervision of Dr. Lynne Armitage and Dr. Daniel O'Hare in the Faculty of Society and Design at Bond University.

Johari Hussein is inviting you to participate in her study about conservation of cultural built heritage. The purpose of this study is to understand what drives the conservation of cultural built heritage. Specifically, this study is seeking the practical views of stakeholders on issues that are driving the evolution of cultural built heritage values as well as the factors that act as barriers to the management of their conservation.

If you agree to participate in this study, you will participate in a focus group of 6-8 stakeholders selected from the cultural built heritage sector. The focus group will be led by a moderator who will ask questions and facilitate the discussion. The moderator will be assisted by an observer who will write down the ideas expressed by the group members. The focus group is expected to last between 60 minutes and 90 minutes.

Your shared knowledge and experience is expected to contribute to the conservation decision making process.

Your participation is completely voluntary. You may withdraw from this study at any time. However, all data that you provide up to the point of your withdrawal will be retained and will be included in the analysis.

The focus group will be video and audio recorded in order to ensure the accuracy of data analysis. No findings which could identify any individual participant will be published. Your identity will be protected as names are removed and replaced by code numbers on all hard-copy records. Only the research team will have access to this data, which will be stored for five years in accordance with the university's regulations.

Should you have any complaint concerning the manner in which this research is conducted, please do not hesitate to contact Bond University Research Ethics Committee at the following address:

Senior Research Ethics Officer
Bond University Human Research Ethics Committee
c/o BURCS
Bond University
QLD 4229
Tel: 07 5595 4194
Fax: 07 5595 1120
Email: buhrec@bond.edu.au

FOCUS GROUP CONSENT FORM

I have read the explanatory statement for project number R01773 about conservation of cultural built heritage, which I have kept for my records.

I hereby confirm that I have been adequately informed by the researcher about the nature, conduct, benefits and risks of the study.

I understand that all data I provide during the study will be handled confidentially in order to protect my identity. Access to my data will be strictly limited to the research team. This means that my personal information and responses cannot be disclosed to anyone under any circumstances without my permission or as required by law.

I also understand that my participation is voluntary and that I may, at any stage, without prejudice, withdraw my participation in the study. However, all data that I have provided up to the point of withdrawal will be retained and will be included in the analysis.

I will use reasonable care not to disclose other participants' confidential information and contents of the discussion to other parties outside of the focus group.

Please tick the appropriate box

- ☐ The information I provide can be used by other researchers as long as my name and contact information is removed before it is given to them
- ☐ The information I provide cannot be used by other researchers without asking me first
- ☐ The information I provide cannot be used outside of this project

Participant's name: _____

Signature: _____ Date: _____

If you have any queries or would like to be informed of the aggregate research finding, please contact:

Student Investigator: Ms. Johari Hussein
Principal Supervisor: Dr. Lynne Armitage

Telephone +61 7 559 50163
Fax +61 7 559 51477
Faculty of Society and Design
Bond University QLD 4229



FOCUS GROUP MODERATOR FORM

Hello, my name is [moderator name] and this is my assistant [observer name], who will be taking notes. Thanks for agreeing to be part of this focus group and we appreciate your willingness to participate.

We have been asked by Ms. Johari Hussein, a PhD student at the Faculty of Society and Design at Bond University to conduct this focus group.

We are having this focus group in order to find out your views on issues that are driving the evolution of cultural built heritage values as well as the factors that act as barriers to the management of their conservation.

You are a group of [6-8] people from both the public and private institutions as well as NGOs who have an interest in the conservation of cultural heritage. We need your input and want you to share your thoughts honestly and openly with us.

Focus Group Guidelines

Before we begin, we have just a few guidelines to explain to help everything go smoothly.

1. We want to hear everyone's views and opinions. We are not trying to achieve a consensus or to reach any conclusions, so let's have plenty of discussion and debate.
2. We only have 75 minutes more or less, so we may try to move things along at some points to ensure we get through everything.
3. Everything said in this room should stay in this room. We want you to feel comfortable discussing sensitive issues when they come up.
4. Because this is being recorded, please try to only speak one at a time so that we will be able to hear specific responses on the playback. Also, please speak up and speak clearly so that we can hear everyone.

Do you have any questions before we begin?

Appendix C Research protocol



**HUMAN RESEARCH
ETHICS COMMITTEE**

Bond University
Gold Coast, Queensland 4229
Australia

Ph: 461 7 5595 4194
Fax: +61 7 5595 1120
(from overseas)

Email: buhrec@bond.edu.au

ABN 50 005 494 01
CRICOS CODE 00000B

20 February 2014

Lynne Armitage and Johari Hussein
Faculty of Society and Design
Bond University

Dear Lynne and Johari

Protocol No: R01773
Project Title: Conservation of cultural built heritage

I am pleased to confirm that your project was reviewed under the Full review procedure of Bond University's Human Research Ethics Committee and you have been granted approval to proceed.

As a reminder, BUHREC's role is to monitor research projects until completion. The Committee requires, as a condition of approval, that all investigations be carried out in accordance with the National Health and Medical Research Council's (NHMRC) National Statement on Ethical Conduct in Research Involving Humans and Supplementary Notes. Specifically, approval is dependent upon your compliance, as the researcher, with the requirements set out in the National Statement as well as the research protocol and listed in the Declaration which you have signed.

Please be aware that the approval is given subject to the protocol of the study being undertaken as described in your application with amendments, where appropriate. As you may be aware the Ethics Committee is required to annually report on the progress of research it has approved. We would greatly appreciate if you could advise us when you have completed data collection and when the study is completed

Should you have any queries or experience any problems, please contact early in your research project: Telephone: (07) 559 53554, Facsimile: (07) 559 51120, Email: buhrec@bond.edu.au.

We wish you well with your research project.

Yours sincerely

Dr Mark Bahr
Chair

**TANZANIA COMMISSION FOR SCIENCE AND TECHNOLOGY
(COSTECH)**



Telephones: (255 - 022) 2775155 - 6, 2700745/6
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Ali Hassan Mwinyi Road
P.O. Box 4302
Dar es Salaam
Tanzania

RESEARCH PERMIT

No. 2014-67-NA-2014-05

25th February 2014

1. Name : **Johari Hussein**
2. Nationality : **Tanzanian**
3. Title : **"Conservation of Cultural Built Heritage"**
4. Research shall be confined to the following region(s): **Dar es Salaam and Coast**
5. Permit validity from: **25th February 2014 to 24th February 2015**
6. Contact /Collaborator: **Prof. Bertram Mapunda, University of Dar es Salaam, Dar es Salaam**
7. Researcher is required to submit progress report on quarterly basis and submit all Publications made after research.




M. Mushi

for: **DIRECTOR GENERAL**

REVOLUTIONARY GOVERNMENT OF ZANZIBAR

SECRETARY
ZANZIBAR RESEARCH COMMITTEE
P. O Box 239
Tel: 2230806
FAX: 2233788



RESEARCH/FILMING PERMIT

(This Permit is only Applicable in
Zanzibar for a duration specified)



SECTION

Name: JOHARI HUSSEIN NASSOR
Date and Place of Birth 10/11/1984 MWANZA
Nationality: TANZANIAN
Passport Number: AB 087405
Date and Place of Issue PCO-DAR-ES-SALAAM 07/12/2005
Date of arrival in Zanzibar -
Duration of stay: -
Research Tittles: "CONSERVATION OF CULTURAL BUILT
HERITAGE. "
Full address of Sponsor: HUSSEIN NASSOR AMAR P.O.BOX 15993,
DAR

This is to endorse that I have received and duly considered applicant's request I am
satisfied with the descriptions outlined above.

Name of the authorizing officer: Abdulla Mawazo

Signature and seal:

Institution:

Address:

Date:

Office of Chief Government Statistician

P. O Box 2321

Zanzibar.

27/11/2014



Appendix D Heritage expert resigns due to political interference



Heritage Tasmania expert David Scott resigns blaming political interference

Updated Tue 23 Jun 2015, 5:20pm

A senior heritage bureaucrat hired to manage the removal of a third of properties from Tasmania's heritage list has blamed political interference for his decision to quit.

David Scott has resigned from his role at Heritage Tasmania, partway through a review of the heritage register designed to identify 1,650 properties for removal.

In his scathing resignation letter, obtained by the ABC, Mr Scott painted a damning picture of the organisation.

"I perceive that in the last 12 months political and personal motives have begun to dominate governance of the organisation; while concepts of open communication, accountability and transparency have all but disappeared," he wrote in the letter dated June 16.

Mr Scott called for the delisting project to be terminated, describing the State Government target to purge 1,650 properties as "simply unachievable".

While he said the initial properties earmarked for removal this year, including 133 in Launceston, were of very low significance, Mr Scott warned future rounds would have to target properties with significant heritage value to achieve the Government's target.

"I was informed that the next round would look at the graded 2 places then the graded 3 if necessary until 1,650 places were removed," he wrote.

"This internal obsession with removal numbers is counter to the process being based upon significance, having rigour and being in accordance with good heritage management practice."

Greens Leader Cassy O'Connor said Mr Scott's departure showed the project had gone off the rails.

"We've got allegations here of poor heritage outcomes, poor governance, of staff being told they're effectively expendable, political and personal motives getting in the way of the process," she said.

Heritage Minister Matthew Groom declined to be interviewed.

Responding to a question about Mr Scott's resignation, Mr Groom told Parliament last week he would not comment on people's personal circumstances.

He said he stood by the importance of the project to shrink the heritage register.

"This is about ensuring the integrity of the heritage register to ensure that we are in a position to apply resources in the most efficient way when it comes to the protection and management of heritage in Tasmania," Mr Groom said.



PHOTO: Concerns over the operations and future of Heritage Tasmania has prompted David Scott's resignation.

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David Scott
PO Box 485
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16 June 2015

The Deputy Secretary Corporate, Heritage and Land
Department of Primary Industries, Water, Parks and the Environment

CC: General Manager, Cultural & Natural Heritage Division
Director, Heritage Tasmania
Members of the Tasmanian Heritage Council
Staff of Heritage Tasmania

Dear Sir

I hereby tender my resignation from the State Service, effective of COB 9 July 2015.

27 years of experience in heritage management – Indigenous, natural and historic – and 19 years senior experience in the public sector including positions managing the ACT Heritage Unit and as deputy manager to the much larger entity of Heritage Victoria, leads me to conclude that my ongoing tenure at Heritage Tasmania is untenable because this organisation has ‘lost its way’ as the state heritage agency.

The strategic direction of the organisation - distinct from operational practise and implementation - appears to no longer consider leadership in heritage management across Tasmania and the delivery of high standards of cultural heritage management, project governance or even public administration as worthwhile business considerations. After years of working in an environment of industrial democracy with strong support for my team and self, I perceive that in the last 12 months political and personal motives have begun to dominate governance of the organisation; while concepts of open communication, accountability and transparency have all but disappeared. I have never experienced an organisation in which individual leaders have strived to avoid accountability for initiatives they instigated and shift blame upon other parties – be it the Secretariat for having to undertake the project, or the staff for implementation issues. This behaviour has not gone unnoticed by the staff, some of which have also been told they are effectively expendable – that anyone who cannot keep up with delivery of the initiative may need to consider leaving HT. When I advised there were a number of staff at risk of health problems and workers compensation claims due to the excessive workload, which in any other organisation would be considered matters I must escalate to my supervisor, I was simply told it was my responsibility to manage the needs and wellbeing of staff.

I have sought repeatedly at Team Leader or other meetings to escalate matters of concern in terms of poor heritage outcomes, poor governance and high risks/threats, only to have them summarily dismissed by the Director. I strongly doubt whether any of these matters were ever passed on to the Secretariat and I have been constrained in discussing matters of THC-relevance with the THC Chair because all meetings with the Chair are controlled by the Director.

I wish to make it clear the focus of my concerns relate primarily to the areas of HT/DPIPWE governance. Whilst I have my suspicions it is difficult to separate accountabilities between various parties due to the way information has been communicated or not communicated. I am not seeking to level any concerns at the new divisional head and THC Chair, nor the operational management and staff of HT.

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I offer the following explanation of my three key concerns and some suggestions for action.

Strategic Concerns

The three strategic matters of greatest concern to me are:

- (i) **The Tasmanian Heritage Register Integrity Project.** As coordinator of the significance review I have done all I can to implement this project to the project plan with its 'almost-impossible' schedule, however I have never – not during the project or the ~5 preceding years where the Director was continuously proposing it should be done - supported the principle of removing large numbers of places from the THR prior to there being a practical model for managing local heritage and some form of consensus with stakeholders.

Many heritage practitioners including myself agree that in the ideal world, the register should be an inventory of places of state heritage significance, and local government should manage local heritage – as per the COAG agreement. However most Tasmanian councils are 1/5 to 1/10 the size of their mainland counterparts, so until some major resource-sharing initiatives between the smaller local councils exist or there is a resource sharing arrangement between smaller councils and HT/state government the above ideal is not achievable in Tasmania and some form of alternative needs to be found.

I believe the intent of COAG was for state governments to develop a holistic framework for managing all heritage within their jurisdictions, define roles for state and local organisations that were achievable and avoided duplication. The intent was not for state heritage agencies to take a self-serving approach of minimising their resource burden by purging the state register without considering the consequences for local councils or the places, and ignoring the reality that the community expects the state government to lead the way in defining a holistic framework for managing heritage at all levels and does not expect heritage to be placed at risk for administrative convenience.

Aside from a dubious interpretation of the COAG agreement my greatest concern with this project is the perceived inconsistency between the Minister's clearly stated directive to the THC that having a rigorous and defensible process was of paramount importance not the number of places to be removed, versus the agencies position (as stated by the Director) that 1650 places must be removed and the process will continue for several years as HT's #1 priority.

Ultimately, I believe the places recommended in the 2015 round for removal are of very low significance so the potential impact upon Tasmania's heritage in removing them should be minimal. To mitigate any further impact, there is an opportunity for the Minister and agency to extract itself from the project at the end of the current round, whereby the Minister can successfully announce a rigorous process has completed which affected a compromise of half the places being removed and half being retained based upon their significance. This opportunity was raised within HT but summarily dismissed, as it did not fit the agency agenda and I was informed that the next round would look at the graded 2 places then the graded 3 if necessary until 1650 places were removed. This internal obsession with removal numbers is counter to the process being based upon significance, having rigour and being in accordance with good heritage management practice. Nor is there likely to exist a single heritage practitioner within the state that will support grade 2 removals at the present time.

In addition, I have repeatedly advised that in the current environment 1650 removals is simply unachievable – that assessing the grade 2 places will take far more effort than the grade 1 reviews, and

considering the conservative/cautious approach taken by the THC in considering the grade 1 places I estimated a review of the more-significant grade 2 places would not result in more than 50 removals.

To seek to remove grade 2 places at the current time makes no business sense – there is nil heritage benefit and little other administrative or political benefit, it will impact Tasmania's heritage to some degree, and it will certainly impact the public credibility of the Minister, the THC and the agency in managing heritage. If the Integrity review and removals continue into 2016 then the project will cease to be a question about the credibility of the THR and will – to all stakeholders and the public – become a question of the credibility of the participants.

A final point on meeting the need for process rigour in the Integrity Project. I developed a professional methodology to help review significance, which has evolved through practical experience from the assessors and addressing the emerging concerns from the Registration Committee. Ultimately every place has gone through the rigour of being assessed by a heritage professional, QA'd by a heritage professional, reviewed by a subcommittee and reviewed and decided upon by the full THC. I fail to understand by what basis it was then considered appropriate for the Director HT to review and modify the final THC statutory decisions. He has no legal authority to do so; even as delegate one cannot override decisions of a peak body, and for me such an adhoc last-minute review act makes a mockery of the application of professional rigour and due process.

- (ii) **Over delegation of statutory powers.** I have always supported the appropriate delegation of statutory powers to improve business delivery and I believe the delegations introduced last year to expedite a number of works approval matters have already reaped positive benefits for customers.

Recently, I was shown proposals for expanding delegations which left just one THC statutory decision-making responsibility outside of HT control. I raised very strong ethical concerns over this – which I consider not to be driven by business need but by a desire to limit the powers and change the role of the THC in a non-transparent manner.

I have worked in Heritage Victoria, where the Director has most of the statutory powers and believe that is a workable arrangement when (i) the Director is clearly identified in the legislation as the decision-maker for specific actions, and (ii) the Director has public credibility in heritage management by being a senior heritage practitioner (albeit one with public admin experience and political nous). In Tasmania, where the legislation sets the community expectation as the THC being the decision-maker independent from any government official, it is ethically inappropriate to transfer the majority of statutory powers to a government official – especially without community notification/consult.

- (iii) **Power struggles and personality conflicts between THC & HT.** Over 10 years I have witnessed the relationship between each successive THC Chair and the Director HT turn bitter due to personality issues and uncertainty of roles and responsibilities, and witnessed THC members play for control of HT resources and the HT Director play for greater control of THC business. There is clearly a systemic failure of the functions and powers of each body, and the inability to work as a single team distracts the focus of both from delivering good heritage outcomes. For the staff, who are obliged to be to impartial and duly provide for two masters because that's in the best business interest, it impacts productivity and enjoyment of the workplace.

Suggestions

Hence, as the departing senior heritage practitioner in the state service, I provide the following suggestions to the agency (in order of priority):

1. **Terminate the Integrity Project at conclusion of the grade 1 review this year** – so as to minimise the impact on Tasmania's heritage and preserve the credibility of the Minister, THC and agency. Future removals are not impossible but should be predicated on there being a workable framework for managing local heritage, and some positive new additions having been made to the THR to demonstrate the intent of government to improve the THR rather than just dismantle it.
2. **Relocate HT to a physical location integral to the remainder of the division.** This is critical to overcoming professional and personal isolation of HT staff by allowing informal interactions and (potentially) even joint projects with other CNH staff, and opening up communication between staff and the departmental and divisional executive (avoiding the inconvenience and reliance on the Director for this).
3. **Review the respective roles, decision-making powers and resourcing of the THC and HT** to avoid duplication and avoid future internal power games and conflicts. Some of this may be addressed through processes/systems and some may require legislative change. In particular:
 - measures must be put in place to ensure that the development of strategic heritage initiatives and any heritage-related HT business plan initiatives are always a collaborative effort between the THC and HT (and Minister as appropriate), not a competition.
 - a strategic approach to statutory delegations needs to be formulated and all current delegations should be reviewed. The community needs to be notified of which statutory decisions allocated to the THC will be undertaken under delegation (even if only on the web site) and if the intent is for a government official is to take over most of the THC statutory decisions then that should be made clear in the legislation and the serious consideration needs to be given to whether that person must have a professional heritage qualification.
4. **Review the structure of HT** – team structures and positions/duties, salary levels and problems with the professional stream, senior officer roles and locations, to ensure business needs are to be met.
5. **Consider preparing a concise 'strategic plan' for heritage management in Tasmania**, which could be a few web pages and not more than a double-sided A3, to communicate to the public:
 - An explanation of the differing levels/types of heritage that exist in Tasmania – state heritage v local heritage v community organisations v national/world -and the government's intention for how each are/will be managed including where statutory delegations exist or may exist.
 - Summarise proposed business initiatives (projects & programmes) for the coming year(s), ideally a 3-year vision

This plan should be a collaborative effort between the THC, HT and Minister – potentially even provide a reasonable basis for the Ministers Letter of Expectation – and would ideally be put out every 3 years and reviewed annually.

Because of the arbitrary dismissal of so many of my concerns over the last year, for the sake of ensuring appropriate standards of governance are achieved within the organisation I feel compelled to circulate my letter of resignation to the THC and HT – all of whom have a stake in the governance of this organisation.

I apologise for any awkwardness this may cause, however I believe the agency needs to provide a reasonable demonstration to these parties that it is considering and addressing the issues facing HT at the

present time, and not just my concerns. I understand a 'systems review' is commencing and this may provide a vehicle to consider such matters.

One day I look forward to once again contributing to the management of Tasmania's heritage, and I wish the agency and the THC all the best in its heritage management enterprise.

Yours sincerely

David Scott
Registration Manager
HERITAGE TASMANIA